

Students may be shut out



Ruth Groberman, foreign student advisor.

by John Kenney

The problem of differential fees confronting foreign students may be compounded if new federal immigration regulations are adopted, says foreign student advisor Ruth Groberman.

The new immigration regulations now before parliament would limit the mobility of foreign students, Groberman said Wednesday, by issuing visas good only for an institution in a particular city.

Foreign students would also not be permitted to change their status from visitor to student under the proposed regulations, she added. (Present regulations prohibit foreign students from changing their student status.)

It is also unlikely that tight regulations surrounding part-time work for foreign students would be loosened.

These and other problems dominated the World University

Student Conference (WUSC) held at the University of Ottawa this past weekend and attended by Groberman. The theme of the conference was "Third World Students in Canada."

Groberman stressed that the new immigration regulations are still "speculative" but because of the implications that such changes hold for foreign students, most of the conference was devoted to this subject.

Only Alberta and Ontario have proposed a differential fee for foreign students, said Groberman, even though Quebec has the largest proportion of foreign students.

The provincial governments of Manitoba and Saskatchewan have announced that they are opposed to a differential fee scheme, she said.

Conference members expressed the fear that other provinces would end up absorbing the foreign student popula-

tion unable to pay the fee differential. This movement of foreign students might force other provinces to adopt the foreign fee differential to prevent the influx claimed Groberman.

"There was also a fear of the government being able to implement such a proposal without university cooperation. There was a question of autonomy," she continued, "and whether the university has the courage to stand up to the government."

Groberman stated that "an air of depression" hung over the conference as members discussed federal and provincial plans which would discourage the presence of foreign students.

"There's never been any explanation of the contribution of Third World students to our country. They are givers and not just takers as some people seem to think. They make a valuable contribution to the culture of the university community."

Show me a hooker with asthma...

The Gateway

and I'll show you a girl who whistles while she works.

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Zoeteman lobbies for B of G reversal

The Board of Governors will be asked to reverse their decision on the temporary Corbett Hall parking lot by Students' Union president Len Zoeteman, who voted in favor of the parking lot at the Nov. 5 meeting of B of G.

The temporary parking lot, to replace the playing fields southeast of Corbett Hall, was to accommodate construction workers building phase one of the proposed \$86 million Health Sciences Centre. The idea was rejected by B of G Oct. 1 and then reconsidered and given the green light at its Nov. 5 meeting when university hospital administrators pleaded their case.

Zoeteman is now proposing that the temporary parking could be accommodated by existing parking lots.

In a *Gateway* interview, Zoeteman pointed to the high cost of energy and the availability of mass transit to the university: "I think the attitude of students generally is that they would

rather sacrifice parking rather than recreational space."

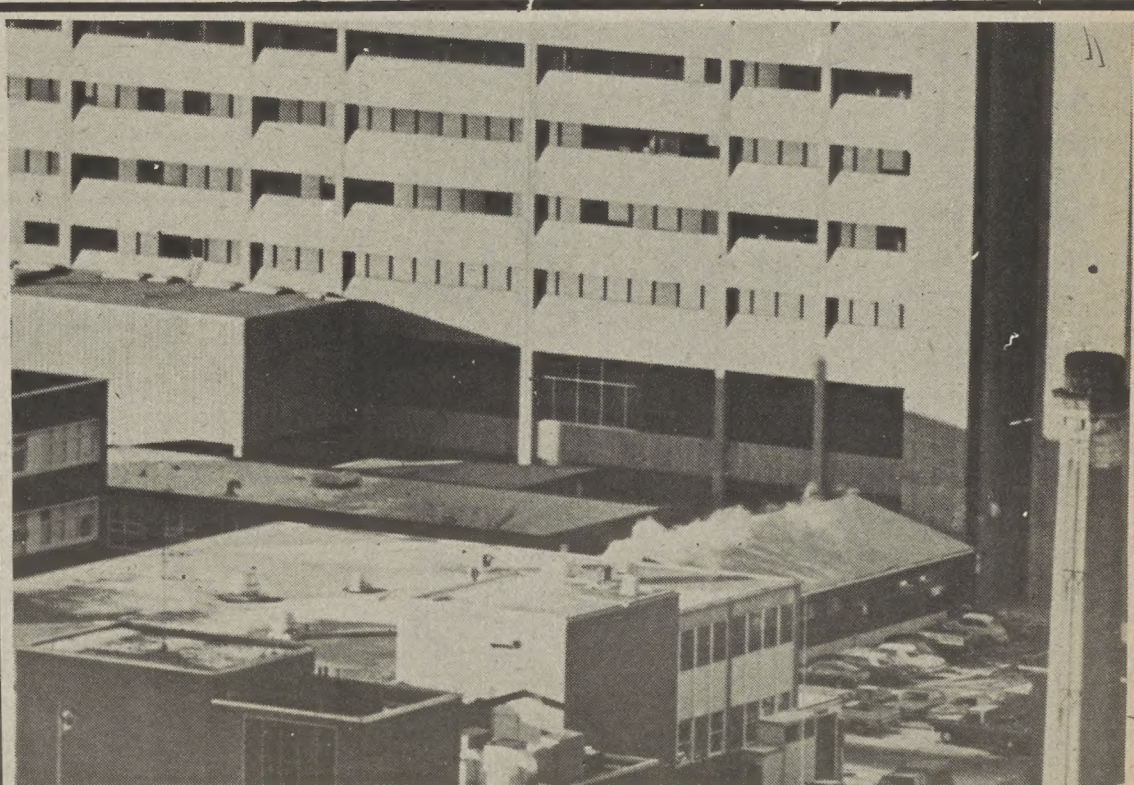
"My change of mind was mostly due to the opposition expressed at Students' Council," said Zoeteman.

"When I began to check out the whole issue I found that all the relevant facts weren't available to the Board members making the decision," he explained.

Intramural and inter-collegiate programs using the playing fields would be affected by the temporary parking lot, Zoeteman claimed.

According to Eric Geddes, B of G chairman, "The possibility of using available parking is being looked at by Ron Phillips (vp planning and development) and right now the situation is a little fluid."

"If we can find the parking it'll be great," said Geddes, "because nobody likes to have to give up green space for a parking lot at this university."



Health Services may not be able to serve students.

Surrounded by the campus medical buildings - University Hospital, Clinical Sciences, the Medical Building - Student Health Services nestles in a precarious spot. With the construction of the \$86 million Health Sciences Centre (building begins May, 1977) SHS director Dr. F. Cookson says the health services "could be out of business for a long

as three months" unless the provincial government and university administration co-ordinate construction dates.

"It's pretty hard to listen to someone's heartbeat when jackhammers are going outside," Cookson said in a *Gateway* interview. "And unless they have built the Home Economic II Building by the time they tear us down to put up the Centre, we won't have anywhere to move to."

Adult Ed. problem

There has to be a coordination of efforts and the removal of psychological blocks if community education is to succeed, according to a workshop hosted by the U of A Wednesday.

The workshop looked at problems facing community education throughout the province of Alberta, using the themes of responsibility, accountability, and delivery. It was organized by Dr. B.Y. Card and his class in Educational Foundations.

The workshop recommended that the provincial government release the Roberts Report to the public, which studied the community schools.

The Roberts Report, costing \$30,000, and headed by Professor Roberts from the University of Calgary, advocated

that there should be an agency to help organize and restructure the community schools.

Community education, synonymous with continuing education and adult education, "is a growing movement involving public schools, colleges, universities, industry, the entire spectrum of education," said Dr. Byrne, U of A's visiting professor of higher education at Wednesday's press conference held after the workshop.

Within community education there is the "traditional aspect" such as ceramics and personal development and the "community problem aspect" such as transportation and law enforcement, stated Dr. Byrne.

Byrne cited St. Paul, Vulcan, and High River as examples of successful programs adding:

"almost every community has an adult council organizing activities."

"There needs to be coordination of the tremendous amount of

Continued to page 2

Horowitz resigns

The university's academic vice-president, Dr. Meyer Horowitz, has offered his resignation effective June 30, 1977 to the University's Board of Governors.

Dr. Horowitz, who was Dean of Education until he accepted the academic vp position one and a half years ago, said he is resigning for personal reasons.

Foreign student fees up \$300

CALGARY—New visa students here will be paying an extra \$300 over and above regular tuition fees starting next year.

The decision was made by the Board of Governors (B of G) last Thursday in response to Alberta's advanced education minister Bert Hohol's demands to institute differential fees for foreign students.

In a resolution sent to Hohol, the B of G laid out "in principle, at least" their opposition to differential fees.

The Board felt they would discourage students in lower income brackets from attending university, leaving attendance to those who have the money and

not necessarily the academic ability.

The Board also said "but any Canadian university of stature" must have "an appreciable number" of visa students. The B of G noted that Albertan and Canadian universities "have a responsibility to contribute to the higher education ... of visa students" especially those from Third World and developing nations.

The Board said the fee would be imposed only for next year's newcomers and in subsequent years "such tuition fees may be determined by the Board of Governors and approved by the minister of advanced education and manpower."

Adult Ed. problems from page 1

effort being expended by various agencies and departments (ie. Youth, Culture, Recreation) each of which are attempting to do something in the community," commented Byrne.

He said that coordination of efforts would avoid the duplication of efforts and end the competition between agencies.

Byrne also pointed to the psychological block that prevents many people from taking advantage of community programs.

"The school is a formidable place to most people after 4:30 ... there has to be a psychological opening of the doors," Byrne claimed.

Byrne acknowledged that community education was

provincially funded but maintained that "community education will not work unless the people in the community can make their own decisions, be responsible for those decisions, and be accountable for them."

Answers

1. a) Jim Dorey
2. a) N.Y. Rangers
3. False
4. d) Terry Evanshen (13)
5. a) Tom Landry b) Bud Grant c) John McKay d) Tommy Prothro
6. a) Whitey Ford
7. d) Rocky Marciano
8. b) Lew Alcindor
9. a) tennis b) golf c) boxing d) baseball e) soccer
10. c) Claude Provost



Single parents meet Tues. night.

A group of single parents held their first meeting Tues. "to talk about mutual concerns and problems."

Photo Stan Mah

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It's a single parents group, a "discussion group to talk about mutual concerns and problems of being a single parent," said Ms. Ruth Groberman, Acting Dean of Students and Foreign Student Adviser.

The group, called, Single Parents on Campus (SPOC), is organized by the Student Affairs

office. They held their first meeting Tuesday night when Dr. Harold Barker, a psychiatrist, talked about the problems of adolescence.

Groberman explained in an interview that the group was formed in response to a feeling that there was nothing on campus to meet the special needs of the single parent.

The first project of the group, composed of academic and non-academic staff and students, was

to collect a list of people in the group who needed babysitting services.

"But it's not so much of a group thing," said Groberman, "as it is the personal relationships that grow out of it that enable people to help each other."

(All single parents interested, and not just those in the university community, are urged to contact Ruth Groberman at 432-3483.

UWO begins new league

LONDON, Ont. (CUP) - The Students' Union at the University of Western Ontario has taken the first step towards a new provincial student organization to replace the Ontario Federation of Students (OFS).

The University Students' Council (USC) voted Nov. 10 to call a meeting of university and college student council presidents to discuss the proposed organization sometime in the new year.

The move was proposed by USC Board of Directors member Steve Lichty, who was instrumental in the successful campaign to pull Western out of OFS during a recent campus referendum on OFS membership.

Western students voted narrowly to cease their membership in the four-year old OFS in the recent referendum called by the USC last spring after some councillors objected to a then-recent leaflet on provincial government cutbacks in social services.

USC executive member Larry Haskell recommended the council urge students to vote against continued OFS membership in an article for the provincial Young Progressive Conservatives' newsletter after he attended the OFS spring conference last June.

Haskell in his article objected to the federation's policy of demanding free tuition for higher education and its attacks on education spending cutbacks by Ontario's PC government.

Lichty, an executive member of the PC's Campus Association council, led the anti-OFS campaign which focussed mainly on the federation's unionized staff's wages and benefits.

The USC's proposed new organization would concentrate on tuition fees and stipends for occupational therapy students, both long-standing OFS demands.

BURSARIES

The University Women's Club is offering additional bursaries to aid mature students who require financial assistance to continue their education. Bursaries are given on the basis of need. Final decision on all applicants will be made the week of December 6th. 1976 applicants need not re-apply.

Application should be made before December 3rd to University Women's Club Bursary, rm. 2-5 University Hall (Dean of Students' Office).

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Happy Birthday to the Main Man

Southam's Peking bureau in the red

John Walker, a former Peking correspondent for Southam News Services, was in Edmonton this week after spending three and one half years at the Peking Bureau. He is now on a speaking tour across Canada following Southam's closure of the Peking Bureau, relating his experiences and interpretation of events in China. The following is an edited version of an interview Gateway held with Walker after his Tuesday talk to the Womens' Canadian Club in the Hotel MacDonald.

Setting up a Peking News Bureau:

Well, the normal thing is just to go there after you get the approval and you work out of your apartment because there are no offices and you get a press card from the Chinese Information Office of the Ministry of Foreign Affairs. They're the people you want to deal with when you want information. It doesn't mean you'll get an answer but that's who you ask. They will provide you with an interpreter who will do the translations for you of the People's Daily, and whatever is required in interpreting. This you get whether you speak the language well or not and this you get because he's the local spy.

General impressions of Peking life:

Dull. Not completely dull, of course. It's a beautiful and fascinating place but living in a ghetto is not the way to enjoy it. Sure you can go to the shops



photo John Kenney

John Walker was Southam's man in Peking until last month. Walker, who closed the Peking bureau, is on a speaking tour of Canada after which he will work for Southam News Services as a roving reporter based in Ottawa, specializing in foreign affairs.

and shop around and speak to the Chinese in your abysmal Chinese. The person most people know best is their interpreter cause he's there every day and you get to know him very well. But in 3½ years I never met his wife or his little kid, Wild Bull. I

knew all about them but I never knew them. They just don't permit interchange for fear we'll corrupt them.

Even the students have a problem getting close to the Chinese. Even if one day I want to go to the movies they'll find an

excuse why they can't go with you foreigners downtown off the university premises and this sort of thing. It's all a game of frustration which is very sad and very frustrating to everybody that is foreign - not to the Chinese because they're used to it, I guess.

Mao's widow, her three supporters and their demise:

They were very much disliked because of what they did during the Cultural Revolution. There were a hell of a lot of people humiliated by Chiang Ching when she was the ideologue leader of the group that was running the Red Guard in the Cultural Revolution and all those people are back in power.

Tensions surfaced on April 5 in a violent way April 5 was all about Chiang Ching. They had slogans up saying down with Indira Ghandi, the dowager empress, and everybody in Peking knew who the hell that was. It was Chiang Ching because they don't trust her and they think she's an ambitious woman.

That day 10,000 people were on the steps of the Great Hall of the People banging on the doors. It turned into a day-long riot in Tien An Men square. Somebody burned the people's barracks and it was a riotous scene. And at that point Teng was fired and Hua Kuofeng became the premier. In all the main cities of China similar types of incidents occurred in which people were killed and outside Shanghai there were real battles.

What does this change mean for Canada:

I don't think it means a damn one way or another. We're just another country paying homage to the great central kingdom. We're not special, you know. People that are special are the Americans and the Russians and the Japanese because they fear them. Just because we have Norman Bethune whom we can always talk about at luncheons doesn't mean we have any impact at all. We fight about Taiwan and the Olympics and you wouldn't even know. There wasn't a line about Canada in the Chinese press. Anybody who thinks we have special access in China is nuts.

Interpreting highly politicized Chinese life:

Most of the time I had so much trouble finding out what the hell was going on and trying to make sense of it I didn't have time to think about whether I was distorting it. I trust I wasn't. I went there with a reasonably open mind about China.

Fate of Southam's Peking Bureau:

Southam closed its Peking Bureau the day I left. As to why I don't know, you should be asking the president of Southam News. I don't agree with his decision but what can I say about it?

DIE Board rules against Robinson, in favor of returning officer

A recent Discipline, Interpretation and Enforcement (DIE) Board decision ruled the Students' Union returning officer used proper authority in stipulating the five printers used by candidates for publicity purposes in an Oct. 6 by-election.

And the Board ruled that arts candidate Doug Robinson, who printed election material at a non-designated printer's shop, did not comply with the returning officer's authority or the by-election by-law 300, although "the infraction was not of such a nature that his (Robinson's) reimbursement can be withheld..."

Candidates running for Students' Union positions are allowed to spend only a specific amount of money on election materials and this money is reimbursed following the election.

The DIE Board met at the request of returning officer Michael Amerongen who posed three questions to the Board.

Amerongen asked "in the event that, in the course of an election, a situation arises which By-law 300 does not clearly cover, does the responsibility fall with the Returning Officer to make such regulations as may be necessary?"

The Board answered the officer does have that responsibility.

Amerongen's second question was "if yes, is this such a situation?" (Amerongen was referring to Robinson's use of a non-designated printer during the by-election.)

The Board again answered "yes."

The final question asked if

By-Law 300 could be applied to penalize a candidate in a way "short of disqualification - for what is felt to be somewhat less than a major infraction?"

The Board decided that, because decisions made under the returning officer's instructions were necessarily not provisions of By-law 300, Robinson's infraction did not "dissentiate him to reimbursement."

But the Board added that, although it has held that Mr. Robinson is entitled to reimbursement ... it (DIE Board) does not necessarily condone Mr. Robinson's conduct.

"Every candidate has an obligation to comply not only with the provisions of By-law 300, but also with any instructions laid out by the returning officer," the Board's decisions concluded.

Don't gamble on Duncan Hines

NEW YORK (LNS-CUP) - If you have ever baked a pound cake following the instructions on Duncan Hines Delux II Devil's Food Cake mix you may have noticed the cautionary advice on the label: "Be sure to use Crisco Oil as some other oils may cause the cake to fail."

The Consumers' Union, publisher of Consumer Reports, wondered why one particular cooking oil was specified, and decided to conduct a bake-off. They bought three samples of the mix, a bottle of Crisco, and

bottles of the two other brands of cooking oils. None of the cakes fell: all were practically identical in height, texture and taste.

Why was such specific advice given about oils if there is no difference? Duncan Hines has a parent company: Proctor and Gamble. And Proctor and Gamble is also the parent company of Crisco.

Meeting of Students' Council will be held Monday Nov. 29th at 7:00 p.m. in University Hall (GFC Chambers). All welcome.

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The Gateway

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The Editorial space in today's issue has been pre-empted in deference to the Letters backlog. Keep 'm coming anyway.

Bacus enlightens: "no free lunch"

Two things of late concern me. Firstly, BACUS stands for Business Administration and Commerce Undergraduate Society; not "Union of Students" as reported in your Nov. 12 issue. Please, get the name right.

Secondly, two instances of replies to letters in the same issue as the letters themselves. Granted, one letter was a "grievance." But more than a month passed between the time the grievance was submitted (Oct. 6), to the time both grievance and reply were printed (Nov. 12). I'm sure that I would be hard pressed to draft a more charming rebuttal, given that time period.

May I elaborate on some of Eileen's points of what the Students' Union does — "VP Defends," Nov. 12.

"Someone is fighting to get library hours extended." — I can still study at home. How can an executive be elected on this as their whole platform?

"A study week in first semester." — A noble idea, but the ski resorts don't usually open 'til mid-November, so why bother? Besides, we'll only have to come a week earlier in the fall.

"Lousy Professors out." — Another noble idea but show me evidence, please!

"Parking for Students." — Then why do I have to park a mile and a half from where my classes are. Also, where do we play intramural sports since the green space at Corbett is being replaced by a parking lot that isn't for students.

"To stop tuition increases." — They did such a good job last year, let's try again this spring!

And may I emphasize that

the "Services" spoken of are really businesses (ie. They make a profit!)

- The monthly calendar of events is paid for by the ads that adorn it. — The Gateway also has ads (count the number in this issue!) — The handbook is paid for by its ads.

- 'Telephone directory' — Ditto. — 'Blotter' (it soaks up spills) — (yawn) — It's covered by ads.

- 'SUB' — The games area and curling and bowling areas are fairly jingling with change, and show me a pub with the devoted clientele of RATT that doesn't make money.

- 'Theatre' — The Students' Union does charge rent, doesn't it?

- 'Cinema' — I admit they don't have the mark-up of downtown moviehouses but the films aren't first-runs and it isn't primarily a moviehouse. But you still pay.

- 'HUB Record Store' — SU recently increased the mark-up on records.

- 'Restaurant-PUB' — Ditto RATT

- 'Box Office' — Commission taken off the top of ticket sales.

- 'Games Area' — try to play pool when you have a spare minute — fat chance.

- 'Socials' — Possibly the best deal on campus because no competition is allowed.

This leaves 'Forums, Films and Speakers' and 'Housing Registry' as true services, because even the grants to clubs and Faculty Associations come out of your pocket — SU fees or \$34/student allows 75¢/student to come back as a grant to your club or association, but only to a maximum of \$2000 (listening Education, Engineering, and Arts?)

I really have two points. Yes, the SU does do a lot, but most of it is sponsored by the business community, as well as the profits from their "services." The executive also receives a guaranteed salary.

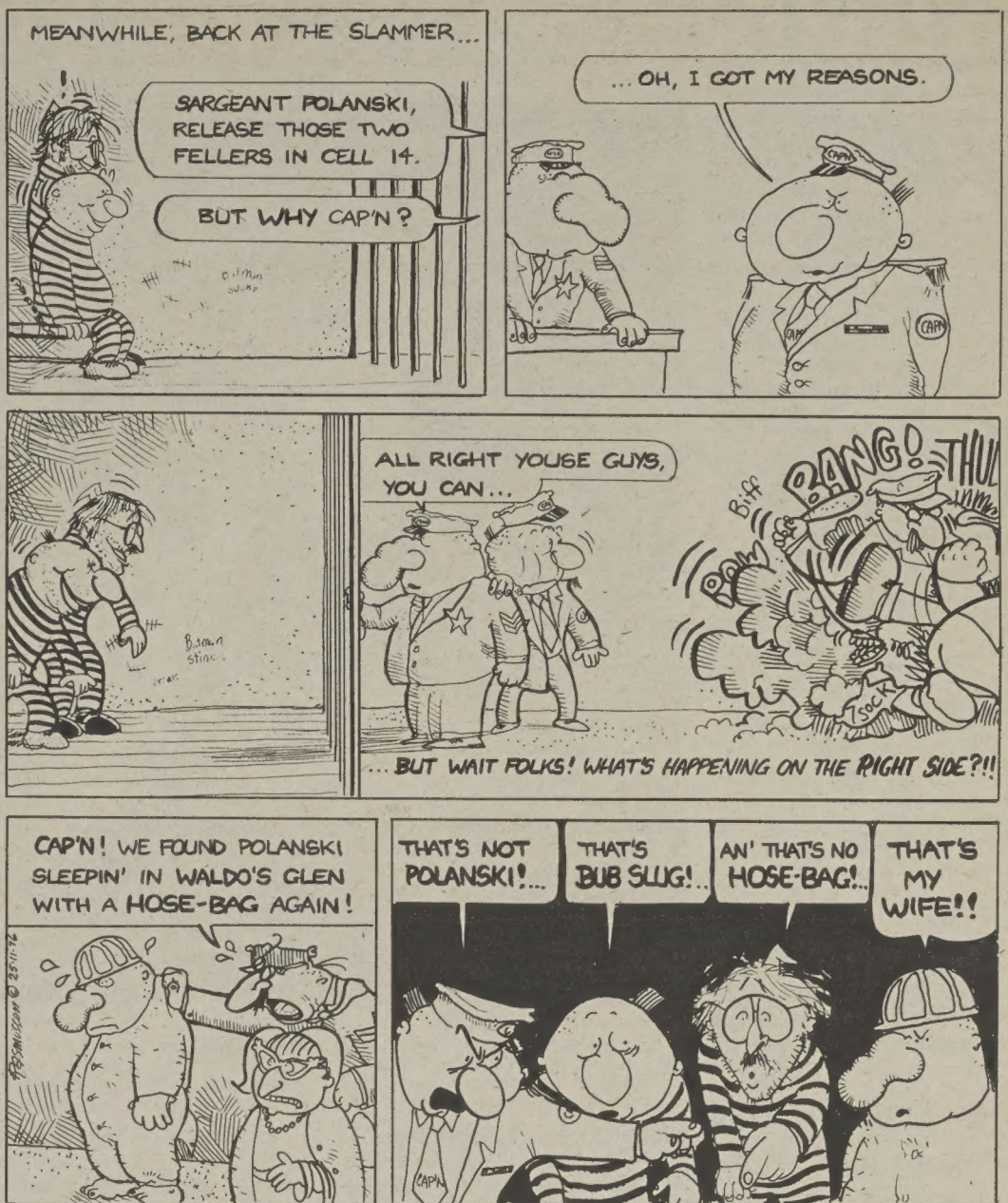
Secondly, whenever someone responds in a letter roughly three times the length of the accusation, it tends to sway public opinion towards the "more reasoned, well-thought out side." This "Hit 'em with a heavy reply" technique is employed most often by the redoubtable Ms. Gillese. Could her motive perhaps be "P.R."? In this case, the SU comes out smelling of a rose. So, I wish to caution the students at large, in the words of G.E. Pearson (past president of the Canadian Chamber of Commerce), who told the tale of the kind who found that the principles of economics when reduced to one sentence of eight words, read:

"There's no such thing as a free lunch."

Ken Jackson
President, BACUS

R.M. Lasby
Civil Eng 4

BUB SLUG by Delaney & Rasmussen



Look east, young man...

I would like to explain my views on election day, Nov. 15, 1976.

Canada now has a population of some 22 million people. If Alberta, (and the rest of the western provinces) do not become a lot more federally orientated we may have a divided nation of only 16 million strong. Therefore, only through a unified nation can we stand against the exterior forces of world politics.

With respect to the Quebec election, we will see a deterioration in our world political status. The domestic cohesion of

Canada, has a great effect on the policies other nations have toward our country, not to mention our policies towards other nations.

Domestic tension will always lend to an isolationist policy in foreign affairs. In other words, only when a country has it's national unity can it have a practical foreign policy. I also believe that no nation can co-exist within the world circle without a stable foreign policy for any length of time.

If Canadians want to preserve their unique way of life

in comparison to world standards, they must fight for unity! We must realize that our way of life is the common interest we Canadians share. It is this common interest in the face of world change which can be our unifying force.

Alan Laninga
Political Science

Birthright stops tears but not kids

Re: The article on Birthright in the Gateway Nov. 16.

The Director of Birthright, Ruth Liston, is quoted as saying that this organization is not anti-abortion. Birthright counsels women on alternatives to abortion — this is fine, as women should have the freedom of choice in such a matter. What is not fine, however, is that they ensure lots of repeat business for themselves, by opposing contraception as well.

The Birthright Charter Document, Section 2, Article 111 states that:

"The Policy of every Birthright Chapter and of every one of its members and volunteers, in all of that Chapter's efforts shall be to refrain in every instance from offering or giving advice on the subjects of contraception or sterilization, and to refrain from referring any person to another person, place or agency for this type of advice."

Surely no one needs "this type of advice" more badly than women pregnant and in distress!!

Gail Aller
Arts 3

He wants to hear more from elected reps

In response to Mr. Holden's letter in your Nov 16 issue of the Gateway, I would like to express my views and ask some necessary questions.

I find it hard to believe that a Poli-Sci major could be so unaware as to hold no respect for political process. Indeed, there is a marked shortage (understate-

ment of the year) in the publicizing of the views of our elected representatives. I ask, how else are we, the average undergrad, to become informed if we do not hear from them?

That Mr. Holden could be so gauche as to accuse our representatives of "nattering" must be considered an insult to every voting student.

That our politicians "get out of the pages and into their offices" is a blatant support of the ongoing issue of "student apathy." How in hell can one be apathetic about something one knows nothing about? Furthermore, how are we to learn?

These are the problems at hand and I suggest that by the written efforts of Mr. Mackenzie, Mr. Janssen, Ms. Gillese and Mr. Zoeteman (all of whom have dedicated an incredible amount of time and effort) we just might become aware of something - anything!!

Bhatt D.N.
Grad Studies
Mechanical Engineering

Patrick Hahn
Arts 2

And thay shood pay thier way

This letter is typeset as received, spelling errors and all.

I am part of Advanced Education Minister Hohol's conception of "supportive public mood" you refer to in your article titled "Petition Circulated" in Nov. 23's Gateway (front page). I beleive that foreign students should be receive subsidization from my, or my fellow Canadians', tax dollars for thier education. Foreign students should pay the full cost of thier education.

Students skewer Sproule Gateway sells sex

After reading David Sproule's denouncement of recent *Gateway* editorials as "non-sense," "prattle," and "comic relief," my friends and I wondered where the "practical" Mr. Sproule finds time from his "getting a good education" to put his thoughts on paper, narrow as they are.

My experience with University of Alberta students in general is that many are "unthinking apathetic blockheads" just as Mr. Sproule describes himself.

There's nothing wrong with getting an education, but don't forget that university isn't an island unto itself. I've been around and have worked several years for government and I know — there are exploited workers and uncaring governments. It may come as a shock to you, but there are also gouging landlords.

Maybe the 60's are gone, but those as myself who were lucky to have been part of it have maintained our idealism. As you stated, Mr. Sproule, the 70's are upon us, but don't forget that 1984 is closing in.

Richard Desjardins
Education 2

Re: David Sproule's letter, Nov. 18 issue of *Gateway*.

Although your pathetic letter hardly warrants a reply, I feel an insurmountable compulsion to do so.

In your highly superfluous use of expletives, and inept attempts at rhetoric, you chastise

Kevin Gillese for his "continual prattle" on "namby-pamby far-flung escapades." You express a concern that the public will generalize from Mr. Gillese to other university students, when in fact, such a generalization would be inaccurate, as most students have a better concept of "the real world."

By inference, we are informed that you consider yourself to be experienced, unisolated, ... and extremely knowledgeable about the real world. Mr. Sproule, tell us all about the real world. Please, draw on the vast experience that you have acquired throughout your many years; show us your great insights and enlighten us all.

The fact that you fail to recognize that most of Mr. Gillese's issues are in fact real issues, and do reflect the genuine concern of many students, informs us that it's doubtful that you are in touch with the real world.

If you are under the impression that getting a good education is the only prerequisite to functioning as a "good constructive citizen," and taking an active concern in other matters is a waste of time, I would suggest that you challenge your own logic.

Getting an education is important but a rather self-oriented activity, and in itself, without extraneous concerns, renders you socially valueless.

Of yourself you say that, "we

'reactionaries' have got more important things to do than run around bleating about every matter in our society that on the surface seems unjust." Tell us Mr. Sproule, how does one ascertain whether or not something that appears unjust on the surface is truly unjust, if we don't "bleat" about it?

Perhaps you would like to have a muzzle placed on the press to suppress any signs of potential societal dissonance.

This kind of thoughtlessness, blind acceptance that you readily prescribe to is exactly that which necessitated the uprisings of the 60's that you also mock in your letter. Obviously you were not involved nor even attempted an understanding of the 60's, to dismiss them as lightly as you do.

If your letter is a true representation of you Mr. Sproule, I doubt that you are able or willing to entertain anything contrary to what you, yourself have written. Therefore, I will explicate your ridiculous standpoint in terms of only what you have written: You refer to Kevin Gillese's "prattle" about ridiculous pseudo-issues as hilarious and a waste of time. You then waste your own time by "prattling" about something that you, yourself have deemed ridiculous.

Tsk! Tsk!

Mr. Sproule, you, in writing such a letter, have exposed yourself as a parody to the content of your letter.

Unlike your opinion of Kevin Gillese's editorials, I don't think of your letter as funny. An impoverished attitude is too serious to be funny. I'm sure that most students would wince at the thought of being associated with the type of near-sighted, restricted thought that was exemplified in your letter.

But, a word of encouragement for you Mr. Sproule: Judging from the depth of your thoughts, you should never have to worry about drowning in them.

K. Meen
Sci. IV

This letter is written in response to David Sproule's criticisms of the *Gateway* editor. I rarely think Kevin Gillese knows what he is talking about, he is usually ill-informed and naively

biased, but I do give him credit for making the effort to speak out for good causes in the name of the student community, which, as far as I'm concerned, is the mark of someone trying to be a good citizen.

Mr. Sproule claims that "most students concern themselves with such practical things as getting a good education in order to function as good, constructive students."

I very much doubt that a questionnaire submitted to students asking why they attend university would be answered "I'm here to become a good constructive citizen." More likely answers would be:

a. I didn't know what else to do after high school.

b. My parents wanted me to go.

c. There are lots of girls/boys on campus (according to taste).

d. I want lots of money but I don't want to get dirty so that lets out being an electrician or welder.

e. It's a good time.

f. Free admission to all Golden Bear games.

Maybe after they spend a few years a few find something interesting and become involved in intense learning for its own sake, but precious few come to university to do anything but serve their own interests. There's nothing wrong with that as long as others aren't hurt by what one chooses to do, but being a member of the majority is nothing to be proud of, let alone a position from which to criticize those who are trying to bring problems to the attention of a large and apathetic student body.

Most students chasing after "practical things" are just trying to fit in and have some fun, like people all over the world being led around in all types of societies, but people who do nothing have little right to criticize those who make some efforts for change.

I'm the first to admit that beyond Pro and Con, Bub Slug, and Frank Mutton *Gateway* has little going for it, but without these staffers what audience would Students' Union councillors have?

Keep going Kevin, you may not be much but you're all we've got.

Grant Hurlburt
Arts V

I would like to point out the discrepancy with what is preached and what is practiced within the *Gateway*. The editorial on Nov. 16 came out against sexist discrimination and for the GFC committee's (Standing Committee on Equal Opportunities) work towards battling this problem. In the same issue was an article "De-mystifying sex or what it means to be a person. Why Not!" On Nov. 23, a front page article stated "Gunning gears up for fight."

These articles were in support of women's equality but on the third page Nov. 23 issue an advertisement with a luscious-looking female unzipping her overalls was just another blatant example of sexist exploitation. The female in question had a suggestive pose, her head was turned in that teasing manner and her hand was unzipping the coveralls as to suggest there is more to come.

This form of advertising is definitely a good sales image. But anyone who has read the previous articles mentioned would have had a good laugh at the advertisement and the discrepancy that exists. Women have been used as sexual selling objects to sell such things as cigarettes, men's cologne, clothes, stereo equipment, liquor and cars. This type of blatant sexist propaganda, in which females are implied to be sexual objects that come with the purchase of products, has been prevalent in our society for many years. *Gateway* in their previous articles has made moves towards recognising some of the various forms of discrimination faced by women, but the advertisement from Gentry's leaves *Gateway* with their trousers down.

Manfred Lockhart
Arts 3

Ed. Note: I agree with your point Mr. Lockhart and it was an inadvertent error which resulted in the printing of the Gentry's ad in question. *Gateway's* advertising policy is not to publish sexist, racist or other discriminatory ads and the Gentry's ad has been removed from the paper.

And WHO the hell cares anymore?

Roger Daltry is not the second Messiah! It seems that rational value judgement is at a premium among several devoted Who freaks in the Science and Engineering faculties.

Mr. Bugeaud in his letter to *The Gateway* of Nov. 9 suggests that he was "lucky" to see the Who in concert, in Edmonton. I refuse to see what luck was involved in such a plain business transaction as the purchase of a ticket.

The Who came here for no other reason than to make a profit and I went to see them play to their fullest ability. I simply feel that they did not in fact do so — for the reasons as stated in my previous letter.

I would further like to point out the existence of a simple inconsistency in Mr. Bugeaud's letter that undermined his credibility as one able to call me 'narrow-minded.' That is his reference to the "...surrealistically fantastic..." light show as one of the presumably finer points of the

band's performance. Yet in his precluding paragraph he begs us to appreciate the "music" and not the "shows."

My point in writing these letters is to express concern over the way these musicians have been elevated to the status of demagogues, beyond reproach. It is notable that both Mr. Ralphstrom and Mr. Johnson in their respective letters to *The Gateway* stated emphatically that they were moved to take up the cause by their feelings of 'outrage' and 'anger.' Such emotion when coupled with blind worship smack of fanaticism; and who is more closed minded than a fanatic?

Stuart Thompson
Commerce II

Ed. Note: Dear Messrs. Thompson, Bugeaud, Johnson and Ralphstrom: If you wish to continue your discussion of the Who concert and the theory behind musical appreciation, please do so in private.

Ross does as Romans do

This letter is in reply to an article written by Colin Ross, "U of A not Ivory Tower," Nov. 2, 1976.

As a former native student in the University of Alberta, a non-status native, I would like to clear up the matter of my financial situation while attending University. I did not receive in any way, shape, or form, any financial assistance from anyone. Furthermore, I not only had to support myself and pay my own fees but I also have a child to support.

It is most annoying to me to find that many people still think

that every native in Canada has all kinds of welfare and financial support, when in fact many of us have to scrounge a lot harder than anyone else. Mr. Ross should one day accompany a native woman with a child, and attending school trying to find an apartment.

I strongly object to people who continually cry, "Indian! Indian!"

As for the motto, "When in Rome do as the Romans do," Mr. Ross, where did you come from?

Margaret Cook



THE WAY
I SEE IT

Frank Mutton

Recent allegations by certain members of the community that Frank Mutton is other than a heterosexual have led Frank to re-examine his writing — he feels that perhaps his writing style has not fully defined his masculinity.

Next week Frank will return with his new column — BEEF.

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NDU staff axed

NELSON, B.C. (CUP) - The entire faculty and staff of a small university here have been laid off in the face of the institution's closure by the provincial government next academic year.

But some of the 23 faculty members of Notre Dame University may be able to find work if the Social Credit government establishes a proposed multi-campus university in the British Columbia Interior by that time.

It all depends on whether Simon Fraser University in Burnaby decides to administer and grant degrees for the new institution, one campus of which would occupy the buildings of NDU.

The new university was proposed in the report of a one-person government advisory commission comprising William Winegard, former University of Guelph president and current co-chairperson of the advisory body on university financing to the Ontario government.

NDU Faculty Association President Vince Salvo predicted a continuing decline of faculty and staff resulting from the notice, despite Board of Governors chairperson Lloyd Hoole's assurances that contracts could be renewed when the new institution is established.

Faculty were reduced to 23 this year from 54 the previous academic year, and students now number about 400, down from a high of 1,000 in 1971.

And the Winegard report recommends only 10 faculty for the Notre Dame campus of the proposed university.

Winegard toured the province last summer in a series of hearings to determine educational needs for the B.C. interior pending the closure of NDU.

Among the suggestions he received was the one proposing a multi-campus university in four regional centers, from the

National Union of Students and the provincial student organization.

The B.C. Students Federation has since voiced approval of most of Winegard's recommendations, but contends the administration of the University should come from local governing boards, rather than from Simon Fraser on the coast.

Complex charge confronts Chevron

WATERLOO (CUP) - Assault charges and counter-charges, disconnected phones and seized equipment, legal battles and charges of censorship fill the air as the dispute between the University of Waterloo students Union and the student newspaper it has disowned enters its third month.

In its latest move the U of W Federation of students ordered the telephones of the *Chevron* disconnected Nov. 17, after a scuffle between federation president Shane Roberts and *Chevron* staff erupted over an attempt by Roberts to remove equipment from the paper's offices the previous day.

Assault charges from Roberts are pending, according to *Chevron* editorial staff Larry Hannant and Neil Docherty, who along with news editor Henry Hess are the defendants. The three plan to lay the same charges against Roberts, who the previous day successfully removed five cameras from the *Chevron* offices in the student centre.

Meanwhile, student leaders on campus have accused the paper, currently publishing independently as the "Free *Chevron*," of refusing to print their submissions to the paper and expelling them from staff meetings.

PLAZA TWO

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PRO

by Lydia Torrance

Lucreesh has been wondering just why I split up with my first husband Olaf, before I went to Hecuba Normal. Well I sure don't have anything to be ashamed of, so I told her I'd put it right in my column.

The fact is after high school I wasn't sure what I wanted to become. I those days everybody didn't just trundle off to college automatically like they do now. There were lots of things you could do besides play fish and neck, without going to college, and I thought of being a dancer but I wasn't sure how to go about it so I became a waitress instead, at the Adelaide Cafe and Do-nut Shoppe in Loner, about fifty miles from Hecuba.

Adelaide's was what they call a local institution because Adelaide was a real good cook and sort of hearty and salty and all the truck drivers and pig farmers liked her. Sometimes the language wasn't really fit for a young impressionable girl, but it was meant in fun and Adelaide never let any one get too out of line. "Pick it up, girls," she'd say if we weren't moving fast enough for her. "Yeah, and put it down here," some fellow would say sure as shooting and then everyone would laugh.

Well that's where I met Olaf one day. He came in with three others and I just felt drawn to him. I started seeing him, he'd take me on rides in his pick-up on Sunday afternoons, wouldn't say much but I knew what he was thinking — I *thought* I did. So we'd ride along and study the dead cornfields and I'd say "Isn't that a cute house?" and "You'd think they'd paint that barn," and he'd just grunt. He wanted to do other things too, I may as well say it, but I was firm about that. Adelaide always said to us "Remember, if they want milk they got to buy the cow, don't go giving them free drinks," and I finally figures she was talking about marriage! So I let Olaf know a girl like I had to be careful and wasn't messing around.

One day he proposed. Well I'd been thinking about it but I was still surprised. Adelaide said "Met his mother yet? I thought *she* was his best girl." Now it was funny, but his mother was always feeling poorly or visiting cousins everything said I'd like to meet her, why didn't we go out to the farm? So I says "What will your mama think if we marry, Ollie?" and he says "Oh she'll be glad for the company, it gets lonesome out there." But he started biting his lip like he tended to — I should of known there was a problem.

Now I'd been at Adelaide's for about six months and I sure liked living in

Loner, it wasn't a city like Edmonton, but it was bigger than my hometown Stasis and they had stores and a movie palace and sidewalks. And did I want to become a farmer's wife already, cooking and fetching eggs and worrying about the weather instead of just noticing it? But I was getting tired of all the smart talk between the men and the other girls. Whether they were ordering bacon and eggs or a grilled cheese hold the mayo it always sounded like they were talking about something else, and I'd turn red and couldn't think of any snappy answers. "Bring me some more coffee Lyddy," they's say, "and make it hot and black, like my women." Well I wasn't going to miss all that hooting. So I decided to go ahead.

It wasn't a big wedding but it was in a church, not a justice of the peace's office, and Adelaide and the other girls came, and some of Olaf's friends, including Morris, this fat, greasy guy who always wanted to talk dirty and squinted and clenched his fingers and tried to hug you. Olaf's mother had a particularly bad cold that week and couldn't go out of the house but she sent her best.

Well we spent that first night at the Loner Continental Hotel, and what with Ollie's friends trying to climb in the transom, and throwing things at the window plus what was going on inside, it was a different night than I'd ever spent. But I got through it.

And then that next morning we were ready to go downstairs when Ollie says "Oh, there's something I should tell you." "Yes?" I says shyly. "It's about Mama," he says. "Yes?" I says, thinking it's about her health and why she's always ailing. "She don't know about you yet," he says. So then it all came out. See, his mother and he were very close, his sister died when he was young, and his daddy when he was fourteen, and so she's real jealous-like. And all this visiting cousins and being sick, that's fabrications of Olaf's because he thought she'd be upset about his having a girl-friend, and he always meant to tell her and then he never did. So now he has this idea. "We could pretend that you're Morris' girl, who wants to get to know farm life before she marries. So you could help Mama for a while and when she gets used to you we'll say you don't like Morris anymore and we're in love or something, and then we'll get married."



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The new narcissism:

Where to begin a piece like this? Its original subject was ostensibly an Esalen conference on "spiritual tyranny." But that was for me merely a way of getting at a more general subject: the trend in therapy toward a deification of the isolated self. And that subject was in turn a part of an even more general concern: the ways in which selfishness and moral blindness now assert themselves in the larger culture as enlightenment and psychic health. A broad-based retrenchment is going on, a pervasive and perhaps unconscious shift in value—not only on a national level but in the moral definitions and judgments we make as individuals.

I think offhandedly as I write of several recent conversations I have had with friends or students, of what I have heard proclaimed from lecture platforms or seen on television and in the popular journals. I am, for instance, dining with a close friend in a New York restaurant, and as we eat our steaks and drink our brandy and smoke our fat cigars he explains to me that the world is obviously overpopulated, and that somebody must starve, and that we, as a nation, must decide who it will be, and that it might as well those who already suffer from protein deficiency, for they are already "useless."

Or I finish a lecture to the members of the American Association for Humanistic Psychology, and a therapist rushes up to me afterward and asks me whether or not I believe in the "ethics of the lifeboat" and when I tell her that I don't know why we are in the lifeboat while others are drowning, she whispers knowingly to me: "We have a higher consciousness." Or I am invited to meet with a well-meaning California legislator who is beginning a political movement based on the therapeutic values of "authenticity" and "warmth," and he draws for me on a napkin the button he has designed: the single letter / on a blank white background.

Or I attend a dinner sponsored by the Population Institute at the Century Plaza in Los Angeles, where Paul Ehrlich addresses a thousand well-heeled about the "coming end of affluence," and when I leaf through a copy of his book given away for free I see that he recommends filling the cellar with food and buying a gun and relying on neither friends nor neighbors but only on oneself.

Or, finally, I listen for two hours in a graduate seminar to two women therapists explaining to me how we are all entirely responsible for our destinies, and how the Jews must have wanted to be burned by the Germans, and that those who starve in the Sahel must want it to happen, and when I ask them whether there is anything we owe to others, say, to a child starving in the desert, one of them snaps at me angrily: "What can I do if a child is determined to starve?"

That precisely, is what I am talking about here: the growing solipsism and desperation of a beleaguered class, the world view emerging among us centered solely on the self and with individual survival as its sole good. It is a world view present not only in everything we say and do, but as an ambience, a feeling in the air, a general cast of perception and attitude: a retreat from the worlds of morality and history, an unembarrassed denial of human reciprocity and community.

A few months ago, I went to dinner at the house of a woman who had just been through a weekend of *est* (Erhard Seminar Training), the latest and most popular new therapeutic enthusiasm. The training is designed to provide its participants with a new sense of fulfillment and competence, and it seemed to have worked with my hostess, for she assured me that her life had radically changed, that she felt different about herself, that she was happier and more

efficient, and that she kept her house much cleaner than before.

Nothing in that is very startling or distressing, but in the course of the evening she also added that because of the training she now understood: (1) that the individual will is all-powerful and totally determines one's fate; (2) that she felt neither guilt nor shame about anyone's fate and that those who were poor and hungry must have wished it on themselves; (3) that the North Vietnamese must have wanted to be bombed, or else it could not have happened to them; (4) that a friend of hers who had been raped and murdered in San Francisco was to be pitied for having willed it to occur; (5) that in her weekend at *est* she had attained full enlightenment; (6) that she was God; (7) that whatever one thought to be true was true beyond all argument; (8) that I was also God, and that my ideas were also true, but not as true as hers because I had not had the training; and (9) that my use of logic to criticize her beliefs was unfair, because reason was "irrational," though she could not tell me why.

There is no telling whether or not this is precisely what she learned at *est*, and no doubt other adherents would deny it, but I have by now talked to at least a dozen of its enthusiasts, and each one of them has blankly recited to me, word for word, the same ill-taught and ignorant catechism. No doubt they were happier for the teaching; invariably they expressed complete satisfaction with their newfound philosophy. Like my hostess, they had learned it all in a kind of manufactured daze at a weekend which cost them \$250, in the company of hundreds of others. By now more than 50,000 people have "taken" the training, which was developed by Werner Erhard, who was once known simply as Jack Rosenberg, and who was a trainer for a short time with Mind Dynamics, a franchise operation that trained businessmen in humane managerial techniques. *Est* itself is a step past all that. It is a mixture of ideas and techniques borrowed from the behavioral sciences, Eastern philosophy, the traditional American classroom, Marine boot camp, and modern brainwashing methods. Participants at the weekend workshops are bombarded from the lectern with simplistic credulity while being simultaneously bullied and soothed by an army of attendants. They are prevented from leaving their seats to stretch or eat or go to the bathroom, and if—as sometimes happens—they throw up in their places or urinate on themselves, well, that is all part of the training.

It is not hard to understand how it all works, and one need only read the first few pages of Freud's *Group Psychology and the Analysis of the Ego* to see what intelligent use Erhard makes of individual confusion. He has managed to compress into one activity half a dozen techniques for creating power over others: the need for simple order; the strangeness and power of the extraordinary situation; the gradual befuddlement of the senses; the combined effects of repetition and fatigue; the crudity of others near you; the manufactured impotence of the audience; the masochistic relief that results from placing oneself in the hands of a man to whom one has granted omnipotence.

Clearly Erhard has a genius—not only for the efficiency with which his program is organized and sold, but also for the accuracy with which he tells his audience what it wants to hear. It is the latter which binds them to him. The world is perfect, each of us is all-powerful, shame and guilt are merely arbitrary notions, truth is identical to belief, suffering is merely the result of imperfect consciousness—how like manna all of this must seem to hungry souls. For if we are each totally responsi-

ble for our fate, then all the others in the world are responsible for *their* fate, and, if that is so, why should we worry about them?

Narcissism as a state of grace

It is all so simple and straightforward. It has the terrifying simplicity of the lobotomized mind: all complexity gone, and in its place the warm wind of forced sipplicity blowing away the tag ends of conscience and shame. It offers the kind of Orwellian enlightenment an age like ours is bound to produce, but I do not spell it out in detail or mock its enthusiasts for that reason alone, or even because it marks the dead end of human desire or generosity. *Est* is, after all, only a bit worse than our other popular enthusiasms, and it is interesting in part because it makes clear so much of what is hidden in them. It is in many ways the logical extension of the whole human potential movement of the past decade. The refusal to consider moral complexities, the denial of history and a larger community, the disappearance of the Other, the exaggerations of the will, the reduction of all experience to a set of platitudes—all of that is to be found in embryonic form in almost all modern therapy.

Yet compared to *est* the older therapies (such as Gestalt therapy or Abraham Maslow's self-actualization or Rogerian encounter groups) had a kind of innocence to them. They were, at their worst, merely boring or silly. The people drawn to them were obviously moved by a simple yearning for what was missing from their lives, and if that yearning took sometimes puerile forms or excluded moral concerns or genuine passion, that seemed excusable—like the play of children. But our newer therapies take upon themselves a new burden. Whereas the older therapies merely ignored moral and historical concerns, the new ones destroy or replace them. They become not only a way of protecting or changing the self, but of assessing the needs of others and one's responsibilities to them—a way of defining history and determining morality.

Why that happens is not difficult to understand. It reveals the impulse behind much of what we do these days: the desire to defend ourselves against the demands of conscience and the world through an ethic designed to defuse them both. Most of us realize at one level of consciousness or another that we inhabit an age of catastrophe—if not for ourselves then for countless others. Try as we do, we cannot ignore the routine inequities of consumption and distribution which benefit us and condemn others to misery. Each of us must feel a kind of generalized shame, an unanswerable sense of guilt. So we struggle mightily to convince ourselves that our privilege is earned or deserved, rather than (as we must often feel unconsciously) a form of murder or theft. Our therapies become a way of hiding from the world, a way of easing our troubled conscience. What lies behind the form they now take is neither simple greed nor moral blindness; it is, instead, the unrealized shame of having failed the world and not knowing what to do about it. Like humiliated lovers who have betrayed what they love, we turn our faces from the world, if only (in Paul Goodman's phrase) "just to live on a while."

That is what makes our new therapies so distressing. They provide their adherents with a way to avoid the demands of the world, to smother the tug of conscience. They allow them to remain who and what they are, to accept the structured world as it is—but with a new sense of justice and justification, with the assurance that it all accords with cosmic law. We are in our proper place; the others are in theirs; we may

indeed bemoan their fate or even, if we are so moved, do something to change it, but in essence it has nothing to do with us.

What disappears in this view of things is the ground of community, the felt sense of collective responsibility for the fate of each separate other. What takes its place is a moral vacuum in which others are trapped forever in a "private" destiny, doomed to whatever befalls them. In that void the traditional measures of justice or good vanish completely. The self replaces community, relation, neighbor, chance, or God. Looming larger every moment, it obliterates everything around it that might have offered it a way out of its pain.

The end result of this retreat from the complexities of the world is a kind of soft fascism: the denial, in the name of higher truth, of the claims of others upon the self. Our deification of the self becomes equal in effect and human cost to what Nietzsche long ago called the "idolatry of the state." Just as persons once set aside the possibilities of their own humanity and turned instead to the state for a sense of power and identity no longer theirs, so we now turn to the self, giving to it the power and importance of a god. In the worship of the state, life gives way to an abstraction, to the total submission of individual will. In the worship of the self, life also gives way to an abstraction, in this case to an exaggeration of the will. The result in both cases is the same. What is lost is the immense middle ground of human community. The web of reciprocity and relation is broken. The world diminishes. The felt presence of the other disappears, and with it a part of our own existence.

The real horror of our present condition is not merely the absence of community or the isolation of the self—those, after all, have been part of the American condition for a long time. It is the loss of the ability to remember what is missing, the diminishment of our vision of what is humanly possible or desirable. In our new myths we begin to deny once and for all the existence of what we once believed both possible and good. We proclaim our grief-stricken narcissism to be a form of liberation; we define as enlightenment our broken faith with the world. Already forgetful of what it means to be fully human, we sip still again from Lethe, the river of forgetfulness, hoping to erase even the memory of pain. Lethe, lethal lethargy—all of those words suggest a kind of death, one that in religious usage is sometimes called *accide*. It is a condition one can find in many places and in many ages, but only in America, and only recently, have we begun to confuse it with a state of grace.

Hopeless questions

It is in this context that the Esalen conference on Spiritual Tyranny becomes significant. It was called two years ago in San Francisco by the Esalen staff as a response to the movement they had helped to start.

What apparently bothered them



the joys of self-love



about the movement was connected to what I have mentioned here: the proliferation of sects and cults, and an attendant willingness on the part of many persons to abandon individual responsibility in favor of submission to narrow and shallow creeds or therapeutic "masters." The speakers invited were men whose names are familiar to those who read Esalen's catalogues: Claudio Naranjo, Werner Erhard, George Leonard, Sam Keen, Jerry Rubin—all of them leaders of therapeutic schools or theorists of what George Leonard has rosily called "the coming transformation of humanity." As for the several hundred members of the

audience, some had come to cheer their favorite gurus on and others merely to be present at what had taken on, in therapeutic circles, the nature of a celebratory event—the equivalent of an all-star rock concert. But there were other reasons for coming, too. Many people in the audience seemed to be looking for a direction to their lives, and they had come to the conference for the same reason that they had attended workshops in the past: to find help. The human potential movement had still not done for them what it had promised; their lives had remained the same or perhaps had worsened, and the new world, the promised transformation, seemed very slow in coming.

So they came in a peculiar mood, one that combined equal parts of celebration, yearning, and anger. But their mood was further complicated by the conference's taking place at the beginning of the Arab oil boycott. The audience had recently been made aware of the possibility of a world unlike the familiar one in which they felt privileged and safe. To many of them the future must have seemed frightening, and, standing on the stage and looking out at them, one could feel in the air and see on their faces the early signs of a collective paranoia, as if they were haunted by visions of the world's possible vengeance. Packed into the huge hall, its walls lined with gigantic posters of therapeutic heroes—Fritz Perls, Wilhelm Reich, Abraham Maslow, and others—the crowd was restless, impatient, volatile; one could feel rising from it a palpable sense of hunger, as if these people had somehow been failed by both the world and their therapies. It made one apprehensive—not for any specific reason, but simply because beneath the ruffled but still reasonable surface of the crowd lay a hysteria that would in other settings take on any one of several forms, none of them particularly pretty. They wanted someone to set matters right again, to tell them what to do, and it did not matter how that was done, or who did it, or what it required them to believe.

Most of the people in the audience were followers or clients of the various speakers, and as each one spoke his adherents responded with cheers and applause. Others, at odds with the speaker, answered with catcalls, whistles, or groans. I remember in particular the words "total obedience"

and "submission to a perfect master" and "the adolescence of rebellion"—phrases which were used by several speakers and which drew from the crowd a surprising amount of acclaim. But even the speakers who took a stand against submission or obedience seemed somehow to diminish the world of experience and choice. In their words, too, there was a tyrannical refusal to acknowledge the existence of a world larger than the self, the total denial—by implication—of the necessity of human community or relation.

That missing element defined the conference and determined its nature: a massive repression all the more poignant because so much of the audience's feeling was engendered by the world denied. Their relation to that world—what it was, what it ought to be—lay at the heart of their discontent, but it was never spoken of. Even when they began to question the speakers, the questions they asked were invariably concerned with themselves, were about self-denial or self-esteem, all centered on the ego, all turned inward. Behind that, of course, they were asking about something else, about problems for which they had no words, about the proper human relation to an age of catastrophe. But neither they nor the speakers were capable of recognizing that fact, and so those problems remained unarticulated, and they hung in the room like shadows and ghosts, determining the tone of the event but never permitted to enter it.

As I listened, I kept thinking about a conversation I had recently had with a man much taken with mysticism and spirituality. He was telling me about his sense of another reality.

"I know there is something outside of me," he said. "I can feel it. I know it is there. But what is it?"

"It may not be a mystery," I said. "Perhaps it is the world."

That startled him. He had meant something more magical than that, more exotic and grand, something "above" rather than all around him. It had never occurred to him that what might be calling to him from beyond the self were the worlds of community and value, the worlds of history and action—all of them waiting to be entered not as a saint or a mystic, but in a way more difficult still: as a moral man or woman among other persons, with a person's real and complex nature and needs. Those worlds had been closed to him, had receded from consciousness as he had ceased to inhabit them fully or responsibly or lovingly, and so he felt their ghostly presence as something distant and mysterious, as a dream in which he had no actual existence.

Captains Marvel and Castaneda

I saw that at work the first night of the conference and I saw it again, in greater detail, the next day at the various workshops. I remember one in particular: a seminar on astral travel held in one of the local churches. In the huge reaches of the church the few dozen participants seemed dwarfed and lost as they gathered around the altar and the first few pews. Their voices echoed in the empty space as they rose one to testify as to how they had left their bodies while asleep, or how their friends had, or how they had heard about someone who had. The tone was one of strained yearning, a combined will to believe and be believed, as if by sheer force of conviction they could bring into being a new world to replace the old one. They spoke about "space cadets" and "soul traps" and the ethics of psychic power, and after a while they shifted ground and spoke about the possibilities of using such power to get things changed in Washington.

"We'll get to the President while he's

asleep," said someone. "We'll infiltrate his dreams."

"But that isn't right," said someone else. "That's tyranny, too. We can't intervene without his consent."

"It doesn't matter," said a third. "It won't work anyway. I've a friend who knows someone who tried it. He left his body and went to the White House. But he couldn't get in. The President has astral bodyguards. They know what's what in Washington."

So it went, a series of exchanges making of the world of possibility a comic-strip comology. It was both absurd and sad: the exchanges and the pain implicit in them conveyed the participants' anguish at their own powerlessness. I thought automatically of the mysticism rampant in Germany in the Thirties, or of the passion for shamans and mystics in prerevolutionary Petrograd, or of the Christian zealots in declining Rome. The seminar seemed to mix aspects of all three, and the church was a fitting place for it, for the participants were like lost pilgrims trying to create, in its shadow, a new faith to replace the one they had lost. The last remaining shreds of reason and hope mingled with emergent superstition and fantasy, and the end result was neither moral action nor a complex vision of the world, but a child's garden of absurdities, an impotent dream of power. Confronted by a world in which casual goodness was no longer sufficient as a response, the participants were groping for a way to restore to themselves a power and significance they could no longer feel. In this particular instance the salvational course they took involved astral travel and psychic power, but it might just as easily have been est or Scientology or submission to Guru Maharaj Ji or even a doctrinaire adherence to Reich's orgasm theory. As different as all those enthusiasms are, they have a common ground; behind them all is a sense of exhaustion, the bourgeois will to power mixed with impotence, and the ache of no longer feeling at home in the world.

Perhaps the best example of all this is the immense popularity of Castaneda's works about don Juan. What they offer the yearning reader is precisely what I am talking about here: the dream of an individual potency to be derived magically from another world. In essence it is an updated version of the Protestant dream of the salvation of the soul, and the important thing about the power celebrated within them is that it occurs neither in the actual polis nor in the company of significant others. It is found, instead, in a moral and human desert, a fictitious landscape emptied of comrade or lover or child, of every genuine human relation (save that of master and disciple) in which joy or courage might actually be found.

Castaneda's myth of don Juan is not an alternative to our condition, but a metaphor for it. It is simply the familiar myth of the solitary gunslinger translated into spiritual language, the comic-strip story of Superman or Captain Marvel made into a slightly more sophisticated legend for adults. It legitimizes our loneliness and solaces us with the myth that we can, in our isolation, find a power to make ourselves safe.

Contrast, for a moment, Castaneda's barren mysteries with the work of Levi-Strauss, for whom the world of magic and myth is always a human world, a realm explored and inhabited by others like ourselves. For Levi-Strauss the crucial human moment is not the moment of separate awareness; it is the moment of human meeting, in which the other's existence creates for us a sense of the depth and complexity of the world. That, precisely, is what is missing from Castaneda's world. We forget, reading it, that almost

without exception the visionary experiences of Indian cultures are a collective work, prepared and defined and sustained by the community, by a world view which is, in effect, the product of cooperative labor. Visionary experience leads not only to the gods and into the self, but it also binds on to the world of myth and—through symbolism and tradition—to the historical and social worlds. The individual seeker, though sometimes solitary, is never alone on the quest; the journey occurs within a landscape maintained inwardly by generations of men and women, and the experience is a wedding to them all. Come back from their vision quests, the American Indians recited their newly made poems or sang their songs to the tribe, feeding back to it the shared truths of a solitude that was *not* separate, but shared.

Look, for instance, at the words of Black Elk, the visionary Indian leader, close to death and addressing the gods: "Hear me, not for myself but for my people. Hear me in my sorrow, for I may never live again. Oh, make my people live."

Make my people live! The tale in this instance is not of power but of love—not only for the gods or the self but for the world of others, those whose presence creates for the self a body as truly one's own as the flesh. That love, that sense of lived relation, is at the heart not only of tribal lore, but at the center of the legends of most cultures. One thinks of Odysseus surrounded by comrades seeking to return to his home, or of Gilgamesh driven to seek the secret of immortality by the death of Enkidu, his friend. Both of them are moved by what lies behind all myth and long-lived culture: the felt sense of relation and reciprocity. Indeed, that reciprocity is identical to culture: a collective creation and habitation of value sustains what we carelessly call the "individual" self. But that, in our dream of power, is what we no longer remember. It disappears from our myths, it vanishes from our therapies, and we come to the worlds of mystery much as we came long ago to the new world: with greed and fear rather than awe and love. In the name of power we strip it of everything real, and it becomes nothing more than a reflection of our need.

What is lost in that whole process is a crucial part of our own human nature, our unacknowledged hunger for relation, what might be called "an appetite for Good": the needful reaching out for a life in a larger world. We are moved toward that world by the inner force Freud sometimes called Eros: the desire for relation is as much at work in our need for community and moral significance as it is in our need for coupled love.

To put it simply, it is as if each of us had at the same time a smaller and larger self, as if we inhabited at the same moment a smaller and larger world. The smaller world is the one familiar to us, the world of the individual ego and "interpersonal" relations, a reality acknowledged by our habits of thought and by our institutions and therapies. But we also inhabit a larger and unrealized world, one in which every gesture becomes significant precisely because it is understood to bind us to the lives of invisible others.

The natural direction of human ripening is from the smaller to the larger world, is toward the realization and habitation of ever-widening realms of meaning and value. Just as the young are moved from the inside out through increasingly complex stages of perception and thought demanding corresponding changes in their environment, so, too, adults are moved from inside themselves through increasingly com-

continued on page 14

arts

Writer-in-res to give public reading of work

Gary Geddes, writer-in-residence at the University of Alberta will give a public reading of his poetry at 12:00 p.m. in the Humanities Centre AVL-3 Friday, Nov. 21.

Geddes, the second writer to hold the post of writer-in-residence here is a poet and anthologist whose reputation has been growing steadily during the seventies. As an anthologist, he is responsible for two major collections; *20th Century Poetry & Poetics* (1969, 1973), and *15 Canadian Poets* (1970, with Phyllis Bruce), as well as the recent anthology of writings from and on British Columbia, *Skookum Wawa* (1975). He has published five books of poetry: *Poems* (1971), *Rivers Inlet*

(Talonbooks, 1975), *Letter of the Master of Horse* (Oberon, 1973), *Snakeroot* (Talonbooks, 1972); and *War and Other Measures* (Anansi, 1976). His work has also been anthologized in the recent

Twelve Prairie Poets (Oberon, 1976). *War and Other Measures* has been highly praised by the critics. Eli Mandel has said that *War and Other Measures* is "a mature, controlled and coherent book of poems on the subject of politics and imagination." George Woodcock thinks it is "a good poem whose Canadian roots

do not impede a wider contemporary relevance." Mr. Geddes is an exciting reader of his own poetry, and his reading will both entertain and provoke.

Standing on the escalator
at Piccadilly, she puts her hand
inside my trousers without turning.

Her body on the dirty spread
is covered with scars. She weeps
as I kiss them, her deep wound
closing around me.

I speak of Montreal.
Somehow, my being Canadian
amuses her. Our cigarettes
pencil the darkness.

In the morning she is gone,
the pillow scarred. On the floor
a spent cartridge of lipstick.

Train to York in night-time.
Frail child, legs dangling
from carriage seat, her head
an enormous wasps' nest
of bandages. And cradling
a china doll.

Tired man looks up at me,
smiles.

Badly cut, he says, deaf too.
Came over high, couldn't hear
until it hit. The whole house.
Doll came through without
a scratch. Fancy that...

Travelling by night, stopping in barns
and haystacks (no charge for the rats);
we make it, finally, behind the lines.

Guards at the checkpoint, officious,
heel-clicking. Everything in order.
Fournier behind me on a bicycle.

Frightened, wanting only to run.
Walking down the road, conspicuous
as a tourist, the back of my neck

grown suddenly bare. Truck stops.
So close, their soft young faces
sucking courage from a cigarette.

Surprised by my own reflection
in the windscreen, five days' growth,
and wearing these filthy overalls.

I take the lift they offer.

Three sticks of dynamite
well placed under the jeep.
One infantry colonel, one driver,
two ambivalent authorities.

Afterward, the reprisals.

Twenty
townsmen, including the schoolmaster,
shot through the head, his students
attending closely to the lesson.

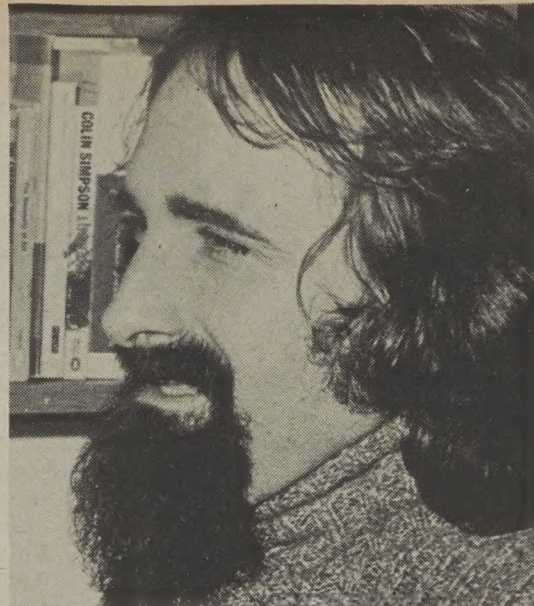
This is war, I say.

I have to keep moving, fear
my constant companion. I have orders.

Wisdom leaking to the winds
like gas.

Break the chain of command. Always
the same pattern: a child's game
of checkers, jump one lose five.

A new crop of French widows.



Poet Gary Geddes

One more grateful than the rest
gives me food and shelter for a week.
As the husband dreams his outrage
in the parlour, I spill my grief
into her body.

Fournier found with a carving knife
in his throat. His smile
infectious even in death.

Talking to myself again,
grown more taciturn than ever
to hide the patois.

My hands fascinate me, two
live animals at my sides.
They feed me, light cigarettes,
help themselves to my things.
Night creatures, they live by day
in my pockets.

I watch them fold and unfold,
move among the objects
on the table, wonder how much
longer they will need me.

I do not want to understand
their language.

Fournier's memory always amazed
me, the way he could summon up
physical detail, whole conversations,
and give them a special colouring.

He had been wandering down southside
one evening in late October, among
guttered houses, some half standing,
when this kid materializes in a doorway
and says penny for the guy mister,
dragging behind him a stuffed pillow-case
tied in the middle and drawn with falling
hairlock and coal-dust moustache.

Bombs intended for Westminster,
falling short, spending their fury
on the innocent. The kid crouched,
an animal alertness in his limbs,
eyes that could read a face.
Scruffy as hell - and the cheek
of his puppet Fuhrer. Fournier used
the phrase *stuffed men of politics*
and called the kid one of those
for whom war changes nothing.

I could listen to him for hours.

From *War and Other Measures*
Gary Geddes, Anansi press - 1976


RAINCHECK ON MISERY

Unique name, unique talent from the country
that gave you the Band, Joni Mitchell and Neil Young...
Lyrics so true you know they've been lived.
A country picker, rock 'n' roller. A voice
combining rough-edged raunch with choir-boy-beautiful.
RAINCHECK ON MISERY: the only words that
describe it are BIM's own.

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In his time, he was called a revolutionary.
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FEATURE AT 7:22 & 9:21

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Société Radio-Canada **CHFA 680**

Tuesday 23 ... 22:00-22:30
L'ART AUJOURD'HUI
"La Lithographie Francaise de 1817 a 1824." Gilles Rioux, professor of history of art will meet Mr. McAllister Johnson who organised the exposition "The Lithography and the Art Market in 1976" at the University of Kingston; and Gilles Bellemare, director of the "Galerie B" in Montreal.

Thursday 25 ... 21:30-22:00
JAZZ ET BLUES
"Bris" Jan Garbarek and Bobo Stenson.
"Coral Rock" Archie Shepp.

Saturday 27 ... 9:30-10:00
TOURLOU
"La Bolduc" first popular singer in Quebec (1927-1941).

Poetry at Citadel

At 12:10 p.m. Friday November 26, The Citadel Theatre begins its first noon-hour poetry reading of the season.

Because our opening production of *Romeo and Juliet* was sold out in such an astonishing short time we felt that it would be appropriate to utilize the experienced Shakespearean cast and our Director, John Neville. They will present a collage of Shakespearean prose, which not only includes the bard's poetry, but also selected writings by Shakespeare depicting his observations on life in England during his time.

The performance lasts for one hour and costs only \$1.00.

Joe Hall and The Eyeball Wine Orchestra

Truck wipes out orchestra



The following article is a review of Joe Hall and The Eyeball Wine Orchestra (formerly Joe Hall and the Eyeball Wine Company), who performed to Hovel audiences last week. The review is broken up with parts of an interview

by Keith Layton
interview: Beno John

(The Man Who Lives in Room 54, from the album "Joe Hall.")

The man who lives in room 54 doesn't know what he is doing there watching the sky grow light and dark these are his important affairs and he wonders if it was like this for those who came before every time he closes the door.

It has been rumored that you are an expert on restaurants - which one would you recommend in the city?

"Ach - I always eat at the Adelweiss club."

Joe Hall's weekend performances at the Hovel, promised to be something special. The posters proclaimed them to be the cultural event of the decade and a chance to see Joe Hall's 19-piece dance orchestra. Knowing Joe Hall as I do I knew it had to be hype - but hype isn't quite the right word. Hall's lack of recognition combined with his black humour provide the basis for what would be hype if it wasn't all a joke.

Are you going to record more albums?

Joe Hall: "If we can, we've got plenty of material. Tony Quarrington (guitar):

"The trouble is that if you aren't commercial, you can't record for the commercial labels. It means you have to come up with a saleable image. That's pretty hard to do looking at Joe."

Still, Hall's black humour doesn't often get as far as his posters. Instead, it is reserved for the performance where most of his songs display an outlook on life uniquely Joe Hall's and in between songs where, in the company of his band, a continuous barrage of buffoonery is directed towards the audience.

What kind of shoes do you wear?

"Cop boots - These are cop boots - I'm a cop. Is there anything around here to drink?"

The Sunday night performance, given Hall's penchant for buffoonery, started normally enough. The band minus one Joe Hall walked on stage and began playing a jazzy blues tune. A pretty standard phenomena except that Hall isn't one to bother with such quirks of stardom as being introduced by his band. The twinge of inconsistency was resolved almost immediately though when Wayne (a Hovel staffer) came on stage and announced himself as Joe Hall and all of the band members as Rich Little. Hall then appeared and introduced the band as George Dobo (the

Gateway had with Joe Hall and his company, as well as with songs from Hall's recent album. This hopefully simulates some of Hall's rather boozy, meandering style.



pianist) on bass Roger Braut (the bassist) on guitar and Tony Quarrington (the guitarist) - upon which they made the appropriate exchanges of instruments and continued to play.

Hall's first tune was a very nice love song about a man who was deeply in love with a woman and really enjoyed wearing her bra and panties. Amidst all the buffoonery and apparent lack of concern for just about everything one was struck by the tightness of the band as a whole and the competency of individual musicians involved.

Do you make a living with your music?

(guffaws, belches, chuckles)

Joe Hall: "Not with the kind of music we play."

Throughout the first set songs of a more serious nature (spiked with the odd touch of black humour such as Lady Love and After You've Gone Away contrasted the more light-hearted efforts (spiked with the odd touch of black humour). Of the latter the *Ramblin Hunchback*, a story of love at first sight between a hunchback and a hairlipped waitress in a diner, and *Nos Hablos Telefonos*, a comment on spaghetti westerns, stick out as classic efforts.

Probably the most impressive aspect of the performance were Hall's vocals. He writes songs that could be sung in a cocktail lounge by one of those silken voiced cocktail lounge entertainers. His delivery though, is loaded with impact. His vocals were especially effective on his "psycho rock tune" "Palermo on the Bay" while his almost rabid affectations were perfectly suited.

The man who lives in room 54 sometimes has urges to pray but finds in collecting his thoughts they are all in such disarray just random incidents he's helpless to prevent every time he closes the door

At the end of the first set it was revealed that for the intermission there would be a showing of films and the presentation of the Eyeball-Wine Company's radio play. Hall is a man of diverse creativity - a master of scenarios and language and it was interesting to see this creativity applied to other media than music. The films were well done, with oblique camera angles, and close up work adding to their impact. The first film, "Last Boogie in Bogota," worked with conceptual thematic elements which didn't make a lot of apparent sense but were quite interesting to watch. The second film, *L'heure de l'oeuf*, had a more definite plot line involving a conspirator depriving people of their eggs. The filming was reminiscent of a silent movie

Juxtaposed with the actors' movements were the oblique

camera angles creating a bizarre atmosphere.

The radio play has been taped for CKUA radio's Acme Sausage Company program. Like the films it was conceived and co-written along with Hall by Eldon Garnett, publisher of *Impuls(e)*, a Toronto-based Arts magazine. Along with Hall and Garnett, guitar player and English professor Tony Quarrington was a collaborator in the effort. The play has to do with social comment on various things such as power, consumerism all set in a story which is strange indeed.

After so diverse and entertaining an intermission it seemed a bit like Hall had outdone himself going into the second set. It was a strange sort of transition. The set picked up after a few songs though Hall chose to stick to some of the more restrained tunes in his repertoire.

Roger Brant (bass player): "We got thrown out of Peterborough after playing there for two weeks. The band before us lasted a year. We were playing to university students - they just wanted fag rock and Uriah Heep. In fact the Hovel is the only place that asked us back."

Of these "Out Along the Prairie" was perhaps the most impressive with its vivid visual imagery.

Out along the prairie - metaphor, the brain

Scrub brush ganglia exposed to the rain

and the land is so flat

and the lines are all straight

and the earth revolves 100,000 k.p.h. (Out Along The Prairie also recorded by Betty Chaba of Betsy and the Blue Boys)

The concert was closed by "You're the only one I can trust," a song loaded with Hall's characteristic humor.

Hall's concert was certainly special. It was a sort of an aggregation of his work to date in the various mediums Hall can best exploit. A highly entertaining one at that.

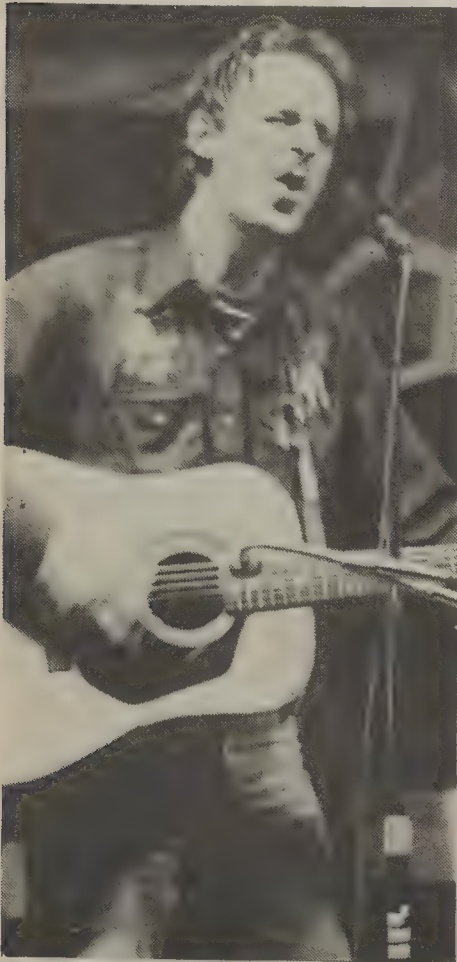
Joe Hall: "We played the small town circuits here - Grimshaw, Stettler, Camrose. We toned our music down and tried to play some authentic country music. But those people don't know country music."

Roger Brant: "For those people country music is all uptown. They want to hear K-tel stuff and Freddie Fender singing about his cadillac."

The man who lives in room 54 enjoys giving freedom to flies helping them find the hole in the screen

while airplanes buzz outside He'll soon be leaving there he can go anywhere

every time he closes the door.



Joe Hall at the Hovel

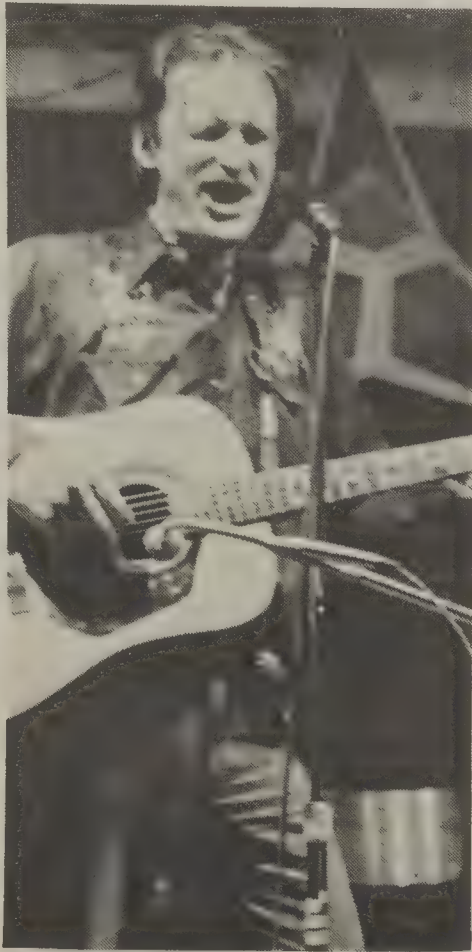


photo Beno John

dirty linen

Gordon Turtle

Most people don't take the Canadian film industry seriously. In fact it's not cool these days to even admit a passing interest in any particular Canadian movie. This prevalent attitude is of course aided by terrible movies like *The Clown Murders* and *Nobody Waved Goodbye*, but it's a fact that some of the world's best cinema has been produced in Canada, especially in Quebec.

With the exception of *Goin' Down The Road*, I think it's safe to say that the best Canadian movies are made in Quebec. And one of the best film-makers to emerge from the sixties is French-Canadian director, Paul Almond, the protagonist of this column for this week.

Almond is most famous for his thematic trilogy of movies

which starred Genevieve Bujold, one of the world's finest actresses. Bujold was married to Almond at the time of these movies, and it was during the production of the trilogy that Bujold made her initial mark on world cinema.

The three movies comprising this trilogy are *Isabel*, *Act of the Heart*, and *Journey*, and today I will deal with the first of these three.

Made in 1967, *Isabel* remains, in my mind, a monument to Quebec culture. The movie is a sometimes passionate, sometimes stern and always eerie film that deals with a young woman's attempt to piece together her past. Bujold is perfect in the title role, as a girl who returns to her hometown to

care for her semi-invalid uncle. She is "courted" by two men; a rough and vulgar trucker, (Al Waxman), and a handsome, dashing man of the land, (Marc Strange). Both men are mysteries to the rather innocent Isabel, and the movie culminates in a scene of violence and hatred between the three.

Okay, so the story doesn't rate Zanuck-Brown, but the direction and acting in the movie create an awesome portrait of rural Quebec. The beauty and the harshness of a Quebec winter is captured with Almond's camera, and the backwoods nature, (for lack of a better term) of the Quebec rural people is portrayed with the delicacy and sensitivity of a man who is obviously in love with his heritage, and his culture.

The psychological suspense achieved by Almond is comparable to his contemporary, director Claude Jutra. Jutra is perhaps the more famous of the two, but there is little doubt that Almond is at least an equal to Jutra. *Isabel* is a fascinating movie that will make the most stoic shudder. But, more than that, it is a uniquely Canadian movie, that should attract and maintain admiration by all those who see it.

Nostalgia Questions, Week Five:
1. Does Bruno Gerussi really like McCaines frozen pizza?
2. Does Gordon Sinclair shoplift?
3. Does anyone miss the Canadian Reader's Digest?
Send responses to Gateway, rm. 282 SUB.

sports

Zaparniuk glad to be back

by Darrell Semenuk

For Darrell Zaparniuk November 1st was his day of resurrection. The 2nd year Golden Bear hockey player had a second life bestowed upon him and he's not about to let it go to waste.

Zaparniuk, who played for the Bears last year under then head coach Leon Abbott, went into training camp this year tighter than a drum and found himself along with three other veterans released from the team.

Although coach Clare Drake had told the 3rd year Commerce student that he would be the first player called up if some of the rookies didn't pan out, or because of injuries, Zaparniuk was "pessimistic" about the prospects.

"I was really disappointed and frustrated when I got cut. I went into camp really looking forward to playing hockey." The rejection didn't come as too great a shock to Zaparniuk though.

"I heard talk from the proverbial grapevine that I was on the endangered species list. So when I was cut I wasn't so much shocked as disappointed."

Zaparniuk took the rejection like anyone else realizing they're suddenly out of a job. "I went out



Darrell Zaparniuk isn't the only Golden Bear player feeling better because of his return to the club. Jim Carr (left) and Randy Gregg (right) will be only too happy to join Zaparniuk and the rest of the Bears for their two game series at home to UBC. Game time Fri. and Sat. night is 8 p.m. Photo Don Truckey

and got drunk." After that trauma he didn't particularly feel like coming to see the team's first exhibition games at home against the Concordia Stingers.

"I wasn't going to come to the Concordia games. I figured it would hurt too much. It's like an

alcoholic. You have to look at the bottle and face your problem in order to overcome it. That first game against Concordia I died a thousand deaths."

But after the exhibition series, which knocked two forwards, Clark Jantzie and Mike

Broadfoot, out of action with serious injuries, Zaparniuk had a second chance and jumped at the opportunity.

"I already had an appointment to see the coach the day after the games. I went into his office and he told me about the

injury situation, which of course I was aware of and he said 'if you'd like to come back we'll be happy to have you.' I was more than happy to return."

As Zaparniuk explained, "when you get your chance to get in you work your hardest." In Calgary last weekend Zaparniuk had a regular shift in the second game working on a line with Jim Ofrim and Dave Hindmarch. He responded with 2 goals, including the winner.

The Golden Bears will take on the UBC Thunderbirds this weekend in a showdown for first place. UBC has a record of 5-1 while the Bears are 4-2. There'll be no happier or thankful man on the ice than Zaparniuk. After all, a hockey player has only so many second chances. Zaparniuk's thankful that he's been lucky enough to be granted one.

Bear Notes: The T-Birds boast the most potent offence (30 goals) and the stingiest defence (14 goals) in the league after six games. They also boast one of the most highly touted rookies to come into the league in a long time. The rookie is Danny Lucas, who scored 56 goals for the Victoria Cougars of the WICHL two years ago as a 16 year old. The two home games will be the Bears' last until January. Both games go at 8:00 p.m.

CWUAA hockey leaders

Top Ten and Ties

	G	A	PTS	PIM
Tom Blaney, UBC	4	8	12	37
Jim Ofrim, Alberta	3	8	11	8
Derek Williams, UBC	6	3	9	7
Dan Lucas, UBC	4	5	9	14
Kevin Primeau, Alberta	5	3	8	0
John McIvor, Saskatchewan	4	3	7	8
Bill Ennos, UBC	2	5	7	0
Jim Stuart, UBC	4	2	6	6
Peter Moyls, UBC	3	3	6	0
Don McLeod, Saskatchewan	3	3	6	14
Bob Laycock, Calgary	3	3	6	2

Top Goaltenders

	GPI	MP	GA	SO	ENG	AVG.
Ron Levebvre, UBC	6	360	14	1	0	2.33
Ted Poplawski, Alberta	1	60	3	0	0	3.00
Jack Cummings, Alberta	5	300	19	0	0	3.80
Doug Senyk, Saskatchewan	4	240	19	0	0	4.75
Bob Galloway, Calgary	6	340	28	0	0	4.94
Pat Walsh, Saskatchewan	2	120	10	0	0	5.00

Sports Quiz

Answers page 2

- Who holds the NHL record for most penalties (9) in one game? a) Jim Dorey b) Dave Schultz c) John Ferguson d) Howie Young (3pts)
- Which NHL club finished out of the playoffs more times (20) than any other team? a) N.Y. Rangers b) Boston c) Chicago d) Detroit (3pts)
- Ron Lancaster has never won the Schenley award for the most outstanding player. True or False (2pts)
- Which receiver led the CFL in touchdown passes in 1975? a) George McGowan b) Tony Gabriel c) Rhett Dawson d) Terry Evanshen (3pts)
- Name the coaches of these NFL teams. a) Dallas b) Minnesota c) Tampa Bay d) San Diego (4pts)
- Which one of these players never captured the MVP award in the major leagues? a) Whitey Ford b) Ken Boyer c) Elston Howard d) Sandy Koufax (4pts)
- In 1951 who defeated Ezzard Charles for the world heavyweight crown? a) Joe Louis b) Jersey Joe Walcott c) Buster Mathis d) Rocky Marciano (2pts)
- Who was the NBA scoring leader in 1971? a) Jerry West b) Lew Alcindor c) Bob McDoo d) Elvin Hayes (2pts)
- What sport are these names commonly associated with? a) Eddie Dibbs b) Fuzzy Zoehler c) John Conteh d) Randy Jones e) Rodney Marsh (5pts)
- The NHL's Bill Masterton trophy is awarded annually to the player who exemplifies the qualities of perseverance, sportsmanship and dedication to hockey. Who was the first recipient of this award in 1968? a) Ted Hampson b) Pit Martin c) Claude Provost d) Phil Esposito (2pts)

Hoopsters face tough test

by Keith Steinbach

The Golden Bear Basketball team will journey east this weekend to play in one of the biggest college basketball tournaments in Canada. The Naismith Classic in Waterloo will have such national ranked teams as Laurentian (6), Waterloo (2), Calgary (7), St. Francis Xavier (9), and McMaster (10). The other teams are Sir Wilfred Laurier, Queens, and Alberta. "I don't know much about the teams there," said Bear coach Gary Smith. He added that, "Waterloo is supposed to be tough but they have lost a couple of games already."

Before the Bears go to Waterloo they will stop at Guelph for an exhibition game on Thursday the 25th. The Gryphons are not all that tall but coach Smith says that, "all the teams in the (Ontario) interior are tough at home because they get big crowds."

The Alberta squad will then move on to face the host Waterloo Warriors in their first game of the tournament. When asked about playing the second ranked team in the nation Gary

Smith commented, "Playing Waterloo at home will be tough. It will be a good experience but we could get run out of the gym."

The only concern as far as injuries go is Brent Patterson's knee. Patterson played with it heavily wrapped against Victoria and should be able to start again this weekend.

While the Bears will be in Waterloo, the Pandas will be in Calgary playing their last league games until after Xmas. Calgary is a record of 3-1 while the Pandas are 2-2. Laurie Holder will still be out of action but will be

getting her cast split this week. The only other injury of consequence is to Karen Johnson who received a badly bruised hand in the weekend series against Victoria.

The Pandas will see some action over the Christmas break when they will go to Saskatoon on Dec. 29-30 to compete in a tournament. The Alberta team will also play Winnipeg at home on the 2-3 of January. The next league play at home for both the Pandas and the Bears will be on January 7-8 when they will take on UBC.

Women's Intramurals

Past Events:

Curling was held Sat. Nov. 20 10 a.m. and 12 noon on the SUB rinks. Watch for it next term.

Tennis was held Sun. Nov. 21, 12:30 to 2, Mayfair courts. This event will be held again next term.

Current Events:

Ice Hockey is currently running Mon. Tues or Thurs Nov. 15-

Dec. 6, 7 p.m. in Varsity Arena. Have your skates on early. Watch for new schedules.

Indoor Hockey started Mon. Nov. 15 and runs to Nov. 29. 7 p.m. West Gym. Come out and cheer. Everyone welcome.

Yoga started Tue. Nov. 16 - Nov. 30. 7 p.m. in the West Gym. Instruction provided. Please bring a thick mat. Everyone is welcome.

Keep Fit classes are currently running, Mon and Wed, 12-1 in the Fencing Gym. Instruction provided. Come out and have fun while getting in shape.

Swimming and Jogging charts are up in the Women's locker rooms. They work on a monthly basis.

Upcoming Events:

Badminton singles will be held Mon-Tue or Thurs Jan. 3-13, 7 p.m. in the West Gym. The entry deadline is Dec. 6. Equipment provided. Everyone is welcome.

For further information visit the women's intramural office, located in the PE bldg. Office hours 12-1 M-F 4-5 M-R Phone 432-3565.

Coach top fencer

The coach of the University of Alberta fencing team, Tom Freeland, won the overall title at the Militia Open tournament held in Saskatoon over the weekend.

Marga van der Lugt of the U of A was undefeated on her way to capturing the women's foil. Nicole Phillip, also of the U of A finished 2nd. U of A women placed 5 women in the top 6.

In men's foil Steven Leung was the top U of A finisher, coming in third. Mohammed Shoukri of the Calgary fencing

club took top honours in men's foil.

Freeland captured top honours in sabre and placed 4th in epee. Helmut Mach and Walter Hauser of the U of A placed 2nd and 3rd behind Freeland in sabre. Jim Robb of Regina won the epee event.

The competition featured teams from the U of A, U of Saskatchewan, Saskatoon fencing club, Calgary fencing club and the Regina rapiers.

Men's Intramurals

Swimming and diving

The individual results for each event are now tabulated. The winners of each event are as follows:

50 yds freestyle - 1st R. Cos (Dent) 0:24.0; 2nd D. Galbraith (PE) 0:24.8; 3rd T. Haak (Rec) 0:24.9.

50 yds backstroke - 1st T. Haak (Rec) 0:28.1; 2nd G. Lond (Mac Alumni) 0:28.7; 3rd D. Rosser (PE) 0:29.3.

50 yds breaststroke - 1st T. Platt (GSA) 0:33.0; 2nd M. Gibbon (K.Sigs) 0:35.6; 3rd M. Allin (PE) 0:35.7.

50 yds butterfly - 1st D. Rosser (PE) 0:26.5; 2nd R. Cos (Dent) 0:26.6; 3rd F. Cosman (Indep) 0:26.9.

100 yds individual medley - 1st H. Horton (Mac Hall) 1:06.1; 2nd G. Long (Mac Alumni) 1:07.3; 3rd J. Hughes (L.D.S.) 1:11.0.

200 yd medley relay (team) - 1st Phys ed. 2:05.7; 2nd LDS 2:14.0; 3rd Law 2:15.3.

100 yd inner tube relay (team) - 1 Mac Alumni 1:44.7; 2 Kappa Sigma 1:48.7; 3 St. Joe's 2:00.1.

Golfball in spoon relay (team) - 1 LDS 1:59.1; 2 Phys ed 2:02.2; 3 Law 2:02.5.

100 yd towel relay (team) - 1 Kappa Sigma 1:17.6; 2 LDS 1:20.0; 3 St. Joe's 1:20.4.

Diving results: 1 meter diving - 1st B. Maybank (Law) 94.20 pts; 2nd B. Larson (LDS) 69.80 pts; 3rd H. Horton (Mac Hall) 60.85 pts.

Splash diving - 1st E. Anderson (LDS) 26 pts; 2nd D. Shepard (K. Sigs) 15 pts; 3rd B. Penrose (Mac Hall) 11 pts.

Thanks to all the men who participated in the swimming and diving meet.

Basketball

All divisions in basketball are well under way. The play has been fast and furious. Teams being evenly matched in all leagues create some exciting games.

Playoffs in basketball will be held after the Xmas break. The top two teams in each league will advance to the playoffs.

The Week's best

Unit Manager of the Week
Craig Thomas of law has been chosen to receive the honor this week. Craig has done a good job for the Law faculty in getting their team lists in on time and in competing for the faculty. His fiery spirit of competition was demonstrated recently in a division hockey game. Keep up the good work, Craig.

Participant of the Week
This weeks' participant is Randy Ellis of LDS. Not only has Randy participated in almost all sports for his unit, he also played Intramural hockey, waterpolo, and basketball in the same evening.

Hockey

Divisions I and II are now finishing off what few games are left. For some teams, these last games will determine who goes in the playoffs which starts Dec. 4.

From each league the top two hockey teams will come out to battle against other representatives of their leagues in order to determine the winner of these

titles: Division I and Division II Champions.

The playoffs will be in progress from Saturday, Dec. 4 to Thursday, Dec. 9. All these games are free to watch and guarantee exciting action. So get out to the games and help support both the losers and the winners for their great efforts.

Unit

Conference A and B

Intramural activities are in full swing, with a full schedule of basketball and hockey games. Six events have been completed to date, Golf, Archery, Turkey Trot, Flag Football, Basketball Golf and Freethrow, and Indoor Soccer. Team standings for conferences A and B are as follows:


A Conference			B Conference		
Unit	Points	Unit	Points		
Law	1,126	Dekes	408		
Delta Upsilon	634	Pharmacy	270		
Dentistry	586	Agriculture	263		
Lowr Res	501	Phi Delts	195.5		
Mac Hall	437.5	Geology	170		
Phys. Ed.	424	LCA	153		
L.D.S.	388	Faculty	147		
Engineering	374	CSA	111		
A.A.A.	365	MBA	83		
St. Joe's	356	St. Johns	52		

Track & field

The track and field meet was held last Saturday at Kinsmen Field. Again this event was a great success with great individual and team performances. The final results will be posted next week.

Leon Redbone

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The new narcissism... feature continued from page nine



the shared rhythms of the work, the deep blowing grain, and the heat of the sun on his body. It is an image of ecstatic relation which is as much an expression of Eros as is the emblem of two lovers tangled in embrace, and it can stand for almost every aspect of our lives. Every privilege, every object, every "good" comes to us as the result of a human harvest, the shared labor of others: the language we use and the beliefs we hold and the ways we experience ourselves. Each of these involves a world of others into which we are entered every moment of our lives. Idly, for instance, we take coffee and sugar in the mornings, and even that simple act immerses us immediately in the larger world. Both the sugar and coffee have come from specific places, have been harvested by specific persons, most probably in a country where the land belongs by right to others than those who hold it, where the wages paid those who work it are exploitive and low. No doubt, too, the political system underlying the distribution of land is maintained in large part by the policies enacted and the armies acting in our name - and the reason we enjoy the coffee while others harvest it has nothing to do with individual will and everything to do with economics and history.

Shadows of neglect

That, I believe, is what each of us already knows—no matter how much we pretend we do not. Our lives are crowded with the presence of unacknowledged others upon whom our well-being and privilege depend. The shadows of those neglected others—dying in Asia, hungry in Africa, impoverished in our own country—fall upon every one of our private acts, darken the household and marriage bed for each of us. We try to turn away, but even the desperate nature of our turning is a function of their

acknowledged presence, and they are with us even in the vehemence with which we pretend they are not. Something in each of us—even among the enthusiasts of *est*—aches with their presence, aches for the world, for why else would we be in so much pain?

The question of the age, we like to think, is one of survival, and that is true, but not in the way we ordinarily mean it. The survival we ordinarily mean is a narrow and nervous one: simply the continuation, in their present forms, of the isolated lives we lead. But there is little doubt that most of us *will* survive as we are, for we are clearly prepared to accept whatever is necessary to do so: the deaths of millions of others, wars waged in our name, a police state at home. Like the Germans who accepted the Fascists, or the French citizens who collaborated with the Germans, we, too, will be able to carry on "business as usual," just as we do not. Our actual crisis of survival lies elsewhere, in the moral realm we so carefully ignore, for it is there that our lives are at stake.

Seen in that light, what might one expect from a therapy a grown man or woman might take seriously? First, a simple willingness to accept the existence of an objective reality equal in significance to the self, a reality which literally (as my friend John Seeley likes to put) *objects* as we try to act upon it. Second, a recognition that much of our present pain is the world's pain, the result of living in a catastrophic age in which we do violence to the best parts of our nature. Third, a consciousness of the natural force within us which demands a moral, political, and historical life in the larger world. Fourth, a humility in the presence of that larger world, a respect for the human meaning gathered there by others struggling both in the present and in the past. Finally, a recognition that the future depends directly upon the ways we act individually and in community; that it will never be more just, humane, generous, or sustaining than

we ourselves are willing to be; and that the therapist and client, in the solitude of their encounter create together - in how much of the world they admit to their discourse - a part of the social reality others will later inhabit.

Physicists sometimes use a lovely word, *elsewhere* to describe the realms of being which we can postulate in thought but can never enter or demonstrate to exist. It is as if they existed side by side with the known world but were beyond all human habitation or touch. In a sense, *elsewhere* also exists in the moral realm, for whatever we fail to love or inhabit fully fades into it, is like a ghostly presence around us, a reality we vaguely remember or intuit but which is no longer ours. Thus, in a very real way the nature of the shared human world does depend on our actions and words, and we can destroy it not only with bombs, but through our failure to inhabit it as fully and as humanly as we should. That, in part, is what Freud had in mind, decades ago, when at the very end of *Civilization and Its Discontents* he called for a resurgence of the "eternal *eros*" in its timeless battle with Death. Now, half a century later, *Eros* is not yet among us. Whether it ever will be is still an open question. But if the answer to that question is to be found anywhere, it will not be in our popular therapies or creeds like *est* or Castaneda's myths. There, where self is all, *Eros* can have no life.



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footnotes

November 25

Spanish Club "Don Quijote" general assembly. Important matters concerning future activities will be discussed. 7 p.m. Arts 132.

African Assoc. of Alberta, Harakati Forums '76. "Is African Unity a Myth?" Rm. 104 SUB 8 p.m.

Guild for Medieval and Renaissance Studies. Lecture by Professor David Cook of the Dept. of Pharmacology. "The Natural and Supernatural in Early Medicine."

Lutheran Student Movement vesper service at 9:30 at the Centre (11122 86 Ave) All welcome.

Agriculture Club. General Meeting 7:15 p.m. rm. 345 Ag. "Special Announcement concerning Bar-None '77'."

University Parish Thursday Worship: Join us in a relaxed celebration of Word and Sacrament in a folk idiom with lots of participation. 6:30 to 8 p.m. Every thurs. in Meditation Room.

The Humanities Film Society. 7:00p.m. Hamlet - with Laurence Olivier in Physics 126 Theatre.

Polish Theatre lecture by Professor G. Peacock, Department of Drama in Humanities Centre Lecture theatre HCL-1 at 7:30 p.m.

November 26

The Classical Guitar Society of Edmonton presents England's John Mills in concert. Provincial Museum and Archives auditorium, 12845-102 Ave., 8:30 p.m. Tickets at HUB, \$5 adults, \$4 students and senior citizens.

Chinese Christian Fellowship panel on "Direction in Life" 7:30 p.m. SUB Meditation Rm.

Edmonton Students' Movement. Mao-Tsetung thought study group on recent historic speech of Enver Hoxha to P.L. of Albania. Vs. Live of 1st, 2nd, 3rd etc. worlds. In Tory Lounge 14-14, 8 p.m.

Education Students' Assoc. Social from 3-6 p.m. downstairs in Education Students' Lounge. Admission is 50¢ for non-members and free for all ESA members.

Vanguard Forum: Two Videotapes: 'The American Indian Movement' and 'Wounded Knee'. 8 p.m. 10815B-82Ave \$1.00 Further info. 432-7358.

Baha'i Club board of directors meeting room 270A SUB 5:00.

November 27

Spanish Club "Don Quijote" Fiesta. Dance to Hispanic music. Practice your Spanish. Beverages and food available. 8 p.m. Grad House, 11039 Sask Drive.

Alta Human Rights & Civil Liberties Assoc will hold a panel discussion related to Ted Parnell's book. It will take place in 237 Law Centre, at 8 p.m.

Canada USSR Association Annual bazaar and book sale. Guest speaker and slide show at 3 p.m. Dr. B. Dutt. Soviet Live - A Personal Impression. Unitarian Church 12530-110 Ave. 2:00 - 5:30 p.m.

BSU (Baptist Student Union) Box Social - for information call Brenda Vance after 4 p.m. at 489-8172.

November 28

Newman Community Lecture Series. Next lecture will be given by Father Frik at 7:30 p.m. in the Newman Centre. Topic "Why is our Mass Today like the Celebration of the Eucharist in the Early Church."

November 29

Division of East European Studies presents a special lecture on General Trends in the Development of the Economy of the Soviet Union by V. Vorobyov, Senior Economist, Gosplan, The USSR Ministry of Planning at 11 a.m. in Tory 14-6.

November 30

University Parish Tuesday Lunch: Join us for the best lunch on campus, every Tues 12:30 to 1:30 p.m. in the Meditation Room (SUB 158A.) 50 cents for a make your own sandwich, beverage; good conversation, focused in a quiet moment of Communion.

U of A Flying Club final meeting of term 8 p.m. TB-100. Guest speaker featured, prizes awarded for spot-landing at Camrose and old flour-bombing events. Other important announcements. For info phone Nick Nimchuk, 479-6850 after 6 p.m.

December 1

University Yoga Fitness Centre. Yoga for Young People will be organized for persons 16 to 30 years of age. Classes on Monday and Wednesday evenings in Tory. Consists of 5 lessons emphasizing fitness and relaxation. Begin Dec. 1. Information call Dr. Dhanaraj (462-3364) evenings.

BSU (Baptist Student Union) focus meeting: Pressure.

General

U of A Chess Club meets each

Thursday in TB 39 at 7:30 p.m. No fees or cost. Bring your own set. Phone Bill at 988-5333.

Commerce (BACUS) grads: grad ring orders accepted until Dec. 17. order yours now! Cab 329 (BACUS office).

Arab Students Assoc. is having an arabic music hour on CKSR every Fri. morning from 9 to 10 a.m. For specific requests contact Mr. Moe Amiri at Room 272 SUB by leaving a note under the door.

Lost: HP-25 pocket calculator. Stan 433-9873 or 435-0945.

Edmonton Open GO Tournament. Enter by calling 439-3853 or 433-1566 before 7 p.m. Friday. Players and spectators welcome at Windsor Community Centre, 87 Ave and 118 St.

Spanish Club Don Quijote, conversation hour. An excellent opportunity to practice your Spanish, cafe gratis. Every Thurs, 7:30 p.m. Arts 132.

Ski Club is accepting bookings for its weekend ski trip to Panorama, Jan. 28,29,30. \$65 includes all transportation, lifts and accom in the Radium Hot Springs Lodge, dinner and dance on Sat night and a beer slalom on Sun. Rm. 244 SUB.

The Students' Union is offering photo-copying services at 5¢ a copy in the east hallway of the Students' Union Building. Unlike the Library system, the Students' Union will offer top quality IBM copies while not raising the prices. This is offered as a service to students of the university.

U of A Diving Club meets every Wednesday for diving instruction from 4 to 5 and from 7:30 to 8:30 in the West Pool. Attend wither session. Membership fees of \$10 now due.

U of A Ski Club is pleased to announce that it will be hosting a discussion of safety in skiing. "How Not to Break your Leg while Skiing." On Nov. 30 in SUB 104 at 7 p.m. All interested members urged to attend.

Cansave Xmas cards on sale in the English Dept, Rm. 3-7 Humanities. Packets of ten - 75¢ to \$2.50. All money goes to Canadian Save the Children Fund.

Every Friday 7-9 am. U of A skating club. We offer: Skating instruction, competitive and recreation opportunities. Everybody welcome to join.

Student Help has a list of typists. 432-4266.

U of A Wargames Society meets every Fri at 6 p.m. in Rm. 280 SUB. In addition to the regular meeting, there is a gaming session every Wed at 6 p.m. in Rm. 262 Education Bldg. The club now has a small games library for use of members.

classifieds

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Lost: 1 pr of glasses silver frame between SUB-HUB Mech Eng. Bldg area. Phone ron 423-9050 after 5. Reward.

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Ee Religion - "All human beings are of the same creation; all religious faiths are of the same ideal." All welcome for further understanding, call Ong 476-9937.

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Bowling (SUB Basement) available days, evenings and weekends. Reserve now call SUB Games area 432-3407.

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Curling (SUB Basement) prime ice time still available on Fri, Sat & Sun. Students \$10.00 per sheet 2 hr. Max. Non students \$12.00 per sheet 2 hr. max. Reserve now. Call SUB Games area 432-3407. Practice curling weekdays, Tues, WED, & Fri 10:00 to 4:00 p.m. \$1.00 per hour per person.

Wanted: Photo models, phone 484-2386 after 6 p.m.

For Sale: 1972 Datsun 510: 4 door, automatic, very good condition \$1400.

Apt. or house to share near campus? Call Steve at 434-7718 (5-7 p.m.).

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Wanted: Recently completed Chemistry 30 Alberta Correspondence Course. Please phone 422-1617.

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Wanted: Downhill Skis and/or boots for 2 boys age 9 and 11. Boots about women's size 3 and 5.

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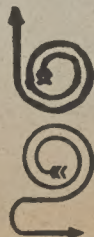


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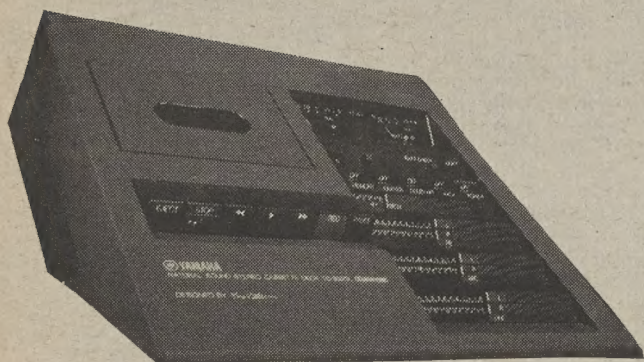
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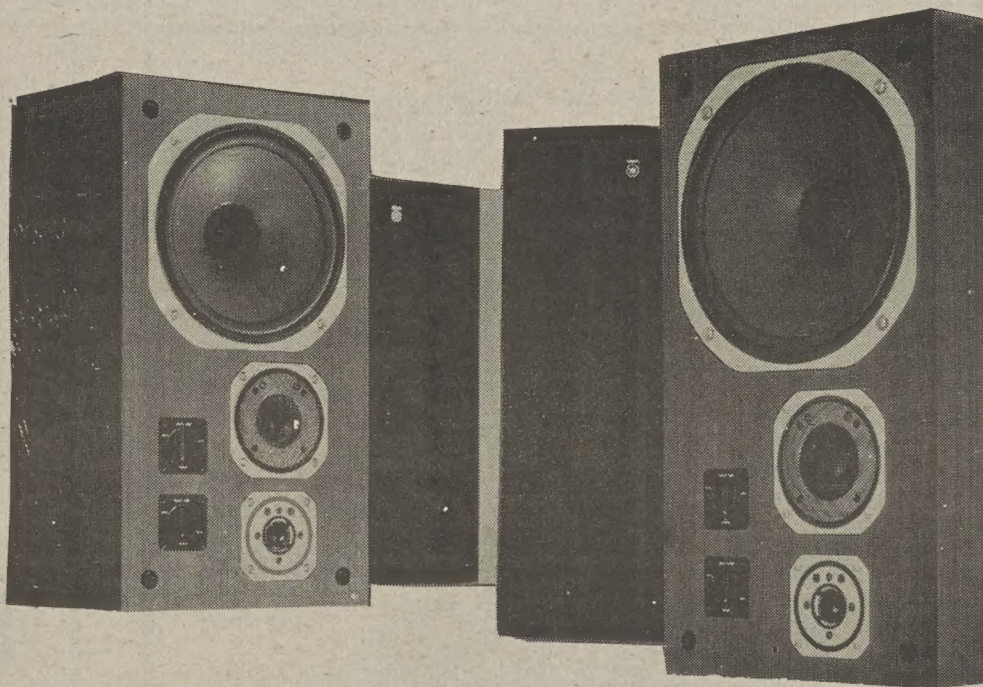
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